

THE ACADEMY.

A WEEKLY REVIEW OF LITERATURE, SCIENCE, AND ART.

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But we need also to understand the unity, or solidarity, of the race. He who has truly realised in his life and intuition that he is in, from, and for, the whole has realised and per-

fecting his own true central self in harmony with all. Now that was done by our Lord, who is therefore pre-eminently, and in a special sense, the Son of God, exalted to be a Prince and a Saviour by virtue of His perfect obedience and faithfulness even unto death. His will as individual man specially circumstanced was conformed to the Divine, or universal will; hence, He is not only an ideal for adoring contemplation, but, since He still lives, He is also (dispensational) Lord, Leader, and Helper of the race. The Captain of our Salvation needed to be made perfect through suffering, by earth-experience, by patient, trustful, triumphant endurance; and thus He became under time-conditions what He is (and what, indeed, all are eternally in their inmost being), one with the Father, conscious Source and Dispenser of the Holy Spirit of Life to defective and developing souls.

For the author insists that what Jesus Christ was and is we are potentially. Thus there is no impassable chasm between God and man, nor between Jesus Christ and other men. Unitarians have always urged that the orthodox severance of Christ from His brethren by ascription to Him of a Divine nature in which they have no part nor lot makes Him practically useless to them, because His human nature, being one with Deity, as theirs is not, must necessarily find tasks easy which remain impossible to mere men. But if the orthodox, and still more the Unitarian, sever God and man, putting God outside man and nature, and so representing the substance and strength of both as dependent on the good pleasure of an external Power, the Positivist, on the other hand, deprives human life of significance and value by denying its substantial reality and permanence—a position which, indeed, almost stultifies his proclamation of its worshipful solidarity; for what is the solidarity of a shadow or an illusion? Whereas, according to our author, the Christ-life, by which he means the universal self in each, is potentially in every man, though not, as he is careful to explain, even when realised, to the exclusion or "absorption" of personality; rather to the consummation and perfecting of each by universal sympathy. Our veritable personalities are not yet unfolded. The true inner life of our spirit is not yet in harmony with the outer soul-life of our mundane conditions; but this can only be brought about by fruitful experience of them. Harmony has to be induced between the conflicting elements of our nature, and that is Atonement. In one individual it has been accomplished; but, since "no man liveth or dieth to himself," because Humanity is one society or organism, His life and death were for the salvation of the race. It is the law of the order of existence to which He was voluntarily subject—nay, it is the order of all existence—that only through dying to one kind of life can we "rise again" to a higher. That is the law of self-renunciation, or sacrifice. Hence the obedience of Christ Jesus unto death was necessary for His resurrection and ascension to the inmost or highest Heaven, that from such central position at the heart of things He might operate as a quickening spirit in the lowest and most various conditions, coming again as the Comforter, always with us as the

Enlightener. So far, therefore, the Atonement is vicarious; but it must be fulfilled in every member of the body. Certainly all we think, say, and do is vicarious for good or evil, in subtler ways, moreover, than we can accurately define.

But the author gives little place to what is termed "the satisfaction of Divine Justice," if by that be intended retribution or punishment. At least, he complements this idea by the idea of reformation, holding that Divine Nemesis is always and for ever the infliction of Love for the purpose of purging offenders from their transgression; it is the purifying fire, destroying the dross of sinful or lower defective nature, that the Refiner may behold His own image stamped on the true metal. In a very remarkable chapter on the "Last Judgment," he says that "last" in its highest sense has the meaning that belongs to it when it is applied to the Word of God: "I am Alpha and Omega, the First and the Last." The last judgment is the complete, or perfect judgment.

"Man is judged in any respect when he has been shown his deficiencies, and he has not got full justice until they have been remedied." "There can be no last judgment which leaves its subjects for ever outside the Kingdom of righteousness. What a poor impotent judgment would that be which could remain content to have an enemy prostrate in abject terror at its feet, suing vainly for mercy, compared with a power equal to the will to overcome all evil with good, all the impotence of hate with the invincible might of Love." "We say that one who is helplessly in the power of another is at his mercy. It needs not to be asked what must be the result when one finds himself, where he is always, at the mercy of the Highest. Forgiveness is a noble revenge. We shall interpret the words wrath of God, terrors of the Lord, according as we have learned to conceive of God." "Our notion of the end and nature of justice necessarily advances with our moral growth." "The larger the nature, the less susceptible to personal injury. When a child strikes a man, there is at most the moral injury to the child."

The author quotes a striking parable from Hindu mythology, intended to prove the supreme divinity of Vishnu by his supreme humility and anxiety to serve one who had behaved insolently toward him. Surely the vindication of Divine Justice can only be attained when all unjust men have become just. The full penalty due must, indeed, be exacted, and who can tell what that is? But, in the author's view, "present obedience, resulting from full accordance of nature, is itself perfect remission of all past ignorant or wilful discordance" (p. 176). Yet since the Father meets His prodigal son, man (and, indeed, all creatures), "when yet a great way off," on the plane proper to each, the primitive sacrificial system may be regarded as of Divine institution, and prophetic of higher realisations of the idea of sacrifice. "Without shedding of blood is no remission," that is, without the slaying of the lower and merely psychical or self-seeking natures, of which animals are a type, though certainly primitive peoples worship revengeful, self-centred gods, who are believed to love worship, honour, propitiation, and the abasement or even cruel suffering of their votaries—actually to feed on the blood of their victims. "But while in pagan and Jewish sacrifices

men bring offerings to the gods, in the Holy Eucharist God offers Himself to man." Anthropomorphism is inevitable and well; yet we are not bound to deify bad or weak men.

Still, the popular doctrine of Atonement must seem to satisfy some human need. Does the author sufficiently allow for this?—though, no doubt, it is partly a solution of difficulties our own mistaken systems, ethical or other, have created. But evil habits grow more and more inveterate, and the sins of the fathers are visited upon the children, re-appear in the third and fourth generation. The poison germs multiply to infinity, however dead they may seem, when a *nidus* favourable to their regermination is provided. How to stop this? Well, men of science tell us that a low malefic organism, *Bathybius*, mother of malaria, springs up in waste lands when they are left unoccupied, unutilised by vegetation of nobler race. And what loathsome "life" battens on a once living body! But is the Divine Power willing and able to arrest the ravage of moral decay by a process of effectual regeneration or spiritual New Birth in all? The author would answer in the affirmative. The God of Calvinism, partial and capricious, cannot be Love, cannot be just. But is God able, as He is willing? A more difficult question! Here comes in the ever-vexed controversy of Free-will. Can men go on always resisting God, choosing their own perdition for evermore? If so, the Almighty is no Almighty, but very much the reverse. The writer believes in His omnipotence; and, strange to say, it is here he is likely to give most offence to the orthodoxy of the hour, which is jealous for what is termed *Free-will*, a certain "unchartered freedom," which is indeed both illusory and a curse, the only true liberty being that of perfect wisdom and goodness, which cannot hesitate or balance between folly and wisdom, good and evil. "I feel the weight of chance desires," sings the poet.

The Calvinism of the New Testament, methinks, wears an aspect more agreeable to conscience when interpreted in this sense. It is not alleged that God would, or can, force men to be good against their own will, only that, at some appropriate period, and under certain circumstances foreseen and provided for, every case by infinite Benevolence guided by infinite Wisdom, the good-will, which is salvation, must take effect in all; the needed discipline and experience shall not be wanting. But of course the writer would not grant that this momentary flash of time we mortals call "life" is the eternal God's only opportunity. If, indeed, this metaphysical liberty of indifference, which some are so eager to vindicate, existed, then the Almighty would provide motives and incentives all in vain, since He might always be baffled by the incalculable caprice of those innumerable godlets who, perhaps with some inconsistency, are regarded as the creatures of His hand, and yet as satraps in everlastingly successful rebellion against Him. But then, to adapt an expression of the Irishman in the story, "save for the honour of the thing," God might as well not exist at all! It is true that moral and physical causation differ. It is we who determine ourselves—that is, *our* character, and *our* motives, determine us; and so we feel no constraint. But how largely

is our character at the moment determined by inheritance and by circumstances! And the "I" of every instant is but a fleeting isolated fragment of myself, too often out of harmony with the rest of me, and unreconciled with other members of the kosmic organism. But since our true being is in the whole, and not in the selfish, repellent atom we now call "ourselves," there can be here no true self-determination, in which Liberty verily consists. The true being of the cell is in its functional subordination to the whole body. For it to assume independence implies defective vitality and disease. "If the Son shall make you free, ye shall be free indeed"—not otherwise. That is Biblical teaching, and commends itself to reason.

It may be objected that the author throws the responsibility of sin, as of all other evil, upon God. But then sin, like other evil, is with him a condition of our defective existence; it is nothing absolute. It is hateful, and to be hated *as sin*—nay, it exists for this very end, that we may grow into the fullness of our own true life by resisting and overcoming it. As sin, God hates it more than we do; but then He regards sin and suffering also in the totality of their orbited destiny or cycle, in their essential idea, wherein they are sin and suffering no longer. Sin, after all, is the abuse or non-use of our capacities; but this rudimentary abuse or non-use appears to be the inevitable condition of their right and fertile function. The burial and death of the bright isolated seed is not good, yet so only can it have fruitful fellowship with light and air, becoming green leaf, sweet flower, and golden harvest—as grain, bruised and eaten, moreover, very part and parcel of Divine humanity. "The serpent grasped by the hand of Moses (*i.e.*, law) became a rod of power. It became a healing force against its own poison when raised above the earth." But, as we are members of one body, the transgression of each is to be regarded as evidence of moral disease or defect in human society, past and present. Such, any of us should feel, would have been *my* act in that transgressor's place, with his inherited nature, in his special circumstances. And, while virtue and wisdom can only be perfected through the discipline of life (or something equivalent), the experiences and trials of each become the property of all. But "admonition, disapproval, and punishment are factors in the restorative process of life."

I do not think, however, that the author would differ from the following statement. Since it is admitted that every man is a substantial source and centre of his own world, a thought or word of God, as spontaneous idiosyncrasy immortal (for what is, must always be), each is, indeed, responsible for all he does, as we do assuredly feel, in however bewildered a fashion, that we are. It must be, then, our own very selves who, in consort or harmony with all (a harmony which is our true being), intend and consent to all that happens, including evil, though in our actual earth-consciousness we are cut off for a time from this Pleroma of Divine Wisdom and Consolation, which is our inmost personality. I confess that one is not always able to hold such a creed firmly in face of one's own horrible incon-

sistencies and the spectacle of the world with its hourly tale of cruelty and wrong, hereditary folly and ignorance, devouring accident, apparently fortuitous disaster. Yet, is that not because our sensibilities are out of proportion to our faith? On the other hand, may such a creed land us in some inhuman quietism of indifference to human woe? How, if it is trust in the Omnipotence that works for righteousness? Can a loving and just man do otherwise than desire to co-operate with Supreme Love? Must he not work with more heart and courage, though also with more dignity and calm, if he knows that Love is absolute, nor can suffer final defeat? I regret that the author should have given any colour at all to such a charge by asserting that a Christian man could not join in a revolution, since beneficent changes in the body politic will be brought about by Heaven when they are ripe. Surely; but through the instrumentality of man! And in what higher work can a man engage than in wisely assisting them? Assuredly the confidence withdrawn from pet nostrums that are idols may be transferred, ennobled and enhanced, to the Living God. RODEN NOEL.

Heinrich Heine's Memoiren, etc. Hrsg. von Eduard Engel. (Hamburg: Hoffmann & Campe.)

The Memoirs of Heinrich Heine. With an Introductory Essay by T. W. Evans. (Bell.)

DISAPPOINTMENT surely awaits anyone who takes up these Memoirs in the expectation of finding that terrible and sensational work so often referred to in Heine's correspondence. These hundred and odd pages of very unstartling matter are but a makeshift substitute for the great book which was to form the conclusion and the crown of the poet's collected works. The present memoirs were begun—probably in the last year and a-half of his life—to fill up the gaps made by the voluntary destruction of parts of the original book. And in the prelude the author tells us that he may possibly see cause to deliver over the remainder of his thirty years' work to the flames of an *auto da fe*. As the original MS. seems to have wholly disappeared (with the exception of a few fragments, evidently preserved accidentally), all that we can do is to accept what is offered to us and be thankful.

We have here reminiscences of Heine's youth, sketches of scenes and of people, and occasional digressions into subjects which have but a slender connexion with the main purpose of the book. We see from the descriptions he gives of his near relatives and his schoolmasters that he must have brought with him into the world the germs of those mental qualities which afterwards made him one of the foremost names in German poetry. His mother, who appears to have been the person who most strongly influenced his youth, was in religion a strict Deist, and in philosophy a disciple of Rousseau; and she had a great dread of her son becoming a poet. Heine himself appears to attach great importance, in a religious and philosophical sense, to the fact that in his thirteenth year he was made acquainted with the free-thinking systems of the ancients, and that by

the head of the Düsseldorf Lycée, Rector Schallmeyer, a Roman Catholic priest. But when we learn that Rector Schallmeyer could suggest to M^{me}. Heine that she should send her son to Rome to be educated for the Church, and that M^{me}. Heine proposed—or, at least, did not oppose—the sending of that son to a German university to study law at a time when the practice of law was prohibited to Jews, thereby giving an implicit consent to his forsaking the faith of his fathers—when we read of these things we feel strongly that the atmosphere which surrounded young Heine was not favourable to the cultivation of a fine perception in things appertaining to morality and religion. In fact, Heine was as much of a Jew after his public acceptance of Christianity as before it. Even in the days when he was weak enough to desire that his Jewish origin should be unknown or forgotten, he was continually harping on Jewish subjects in a manner impossible to any but a Jew.

The portrait of M^{me}. Heine is not so fully worked out as that of her good-natured ne'er-do-well of a husband, Samson Heine, although the latter apparently stands for next to nothing in his son's life. His less purposeful but more sociable nature serves as a peg whereon to hang a number of stories and anecdotes which combine to present him to us in a very vivid fashion, and at the same time they show us something of the sort of life which went on around the future poet. He, with his dreamy, sentimental, and unpractical temperament, must have seemed a strange creature if anyone had cared at that time to observe him. He tells us how he lived for something like a year possessed by the idea that he was a sort of *avatar*, or resurrection, of his great-uncle, Simon van Geldern—known in the family legends as "the Oriental."

These Memoirs do not enable us to trace the successive stages of mental development through which he passed—the circumstances under which they were written made that well-nigh an impossibility; but they give us brilliant sketches of persons and scenes as they appeared to the memory of the dying man across the gap of nearly half a century. The golden glamour of distance may be over them, but the impression on reading them is one of truth. Heine seems to have resolved to nothing extenuate nor aught set down in malice, and we can only regret that he did not live to make the book a more important one. His hand, when the pen—or pencil, rather—fell from it, had lost none of its cunning.

Dr. Engel, the German editor, has made a volume of the Memoirs by adding an introductory essay on the burnt MS., and the circumstances under which the present work was written, discovered, and published; a few poems, letters, and scraps not published before; and the Heligoland letters from Heine's book on Börne. These last are really fine and important, and originally formed part of the burnt memoirs.

Dr. Evans, the possessor of "the right of translation for the English language," has made up his volume by the addition of three of the scraps mentioned above (these fill thirty pages), and an introductory essay on Heine's life and works filling 130 pages. The main purpose of this essay seems to

be to prove that Heine was a very religious man, and to assert the superiority of Leland's translation of Heine's poems to all others. The translation in general presents fairly the meaning of the original, but the English is not good enough to fairly represent Heine. Certain passages which might offend the modesty of an English or American reader are omitted, but *en revanche* Dr. Evans has inserted twice over a piece of coarseness for which Heine is not to blame.

R. M'INTOCK.

Frederick the Great. By Col. C. B. Brackenbury. (Chapman & Hall.)

THE publishers of this work deserve credit for endeavouring to supply the popular demand for military literature of a high order which the memorable wars of the present age has certainly caused to grow up among us. It was a happy thought, too, to impart this knowledge in the attractive form of short biographies of the great commanders of different times, scientific enough to show distinctly the rank they held as masters of their art, and yet written in a style calculated to please the general and unprofessional reader.

We cannot say, however, that this volume—the first of the projected series—carries out adequately this good idea, or realises what we had expected from it. Col. Brackenbury, no doubt, is a well-read soldier, and what he has published as a war correspondent is, we believe, of no little value; but, somehow or other, this brief sketch of Frederick the Great is very unlike what, in our opinion, it ought to have been, and, as a military work, is a weak performance. Whole chapters might have been well omitted; and the space occupied by disquisitions on the rise and growth of the Prussian Monarchy, on the causes that led to the two great wars of the Austrian Succession and the Seven Years, on the characteristics of the Prussian government, and on the squabbles between the King and Voltaire would have been better filled by really thoughtful criticism of the author's special and exclusive subject. In truth, nothing like a sufficient estimate of Frederick as a military chief is to be found in any part of the work; and able comments on his various campaigns, with good summings up, are equally absent. The narrative, too, though fairly good, is dull, and greatly overloaded with details; and the account given by Col. Brackenbury of Frederick's strategy and tactics in the field, if tolerably accurate, in part, at least, is deficient in clearness and real insight. The book, in a word, is wanting in breadth, in complete knowledge, in mature reflection; and its artistic merit is very small, though this, perhaps, is of little importance. The maps, we must add, ought to have been much better. They do not give the student a clear notion of the theatres of the operations of the King; they do not mark out, as they ought to have done, the main lines only and the main strategic points; and they puzzle the eye by their crowded fullness.

It is in his moral rather than in his mental qualities that we chiefly find the distinctive excellence of Frederick as a leader in war. "The first merit of a general is not intelli-

gence, but strength of rule and character"—we quote Napoleon's emphatic language; and no commander has surpassed Frederick in decision, firmness, and tenacious constancy. Occasionally, no doubt, his resolute energy degenerated into obstinate rashness; he owed to this his defeat at Künersdorf, and his narrow escape from disaster at Ingau; nor was his judgment always sound and well balanced, like Marlborough's and, in a less degree, Wellington's. But Frederick's greatness lay in his firm daring, and in perseverance that nothing could subdue; and his extraordinary success is, in a large degree, to be ascribed to these mental faculties. It is a mistake, indeed, to assert that the King was victorious over a united continent; Maria Theresa was his only deadly enemy; and neither Russia nor France put forth her whole strength against him in the Seven Years' War. Yet the fact remains that, almost unaided, this great warrior, with the resources only of a military State of the third order, confronted, through a protracted struggle, an armed league of three of the chief Powers of Europe, and came triumphant out of the unequal conflict; and this wonderful achievement was mainly caused by his invincible will and heroic steadfastness. In the conduct of war these priceless qualities of Frederick are seen in two main particulars. No general, not Napoleon himself, assumed the offensive more boldly against divided and distant enemies, and no general ever encountered disaster with more unbending firmness or so often plucked success from defeat. This last, indeed, is perhaps the feature of Frederick's career that is most distinctive. After the rout of Kölin, he triumphs at Rosbach; half ruined at Künersdorf, he still defies Daun; defeated at Hoch-Kirch, he pounces on Neisse; hemmed in at Bungenwitz, and in the extreme of peril, he escapes and retains his hold on Silesia.

We have dwelt on this side of Frederick's nature, for, though it is noticed in the volume before us, it has not been placed in sufficient relief. The intellectual gifts of the King were very inferior, in our judgment, to the high and commanding moral qualities which form his chief title to military fame. He can hardly be said to have displayed genius, at least in the large operations of war; his combinations were not profound, original, or, in any sense, brilliant; he was deficient in fine strategic skill; and he committed most serious strategic mistakes. Col. Brackenbury is, we think, right in saying that Frederick's strategy was not remarkable; we only wish he had endeavoured to give an intelligent and thorough account of it. As a tactician, the King ranks very high; he had probably studied the subject carefully; he had certainly witnessed a continual round of military exercises at the reviews of Potsdam; and in this part of the science of war a marked improvement is to be ascribed to him. Col. Brackenbury has dwelt on Frederick's tactics; but his description of them is not sufficient, and in some points is, we believe, misleading. The peculiar merits of the King in tactics were that he employed the then arms with more skill and effect than had been seen previously; and, possessing, as he did, a much better army than any of those opposed to him, he repeatedly succeeded, by rapid manoeuvres,

in outflanking and so defeating an enemy. Undoubtedly, however, even as a tactician, Frederick sometimes fell into grave errors; and mere tactical skill, though of the highest order, is not one of the decisive excellences which make a commander of the first rank. We have no space to discuss the problem of Frederick's attack "in oblique order," the subject of much very stupid writing; we shall only say that we do not concur in all that this volume lays down about it. Notwithstanding some very marked defects, and though he did not possess supreme genius, still Frederick, in virtue of many high qualities, is certainly entitled to rank among the leading warriors of modern Europe.

WILLIAM O'CONNOR MORRIS.

Tennyson's "In Memoriam," its Purpose and its Structure: a Study. By John F. Genung. (Macmillan.)

THIS book is one of an increasing class of writings in which the authors seem to have put to themselves every question in relation to their subject except one: Is my disquisition on this subject necessary, or likely to be useful to any appreciable number of readers? It is impossible not to respect a labour of love like the present volume—accurate, careful, enthusiastic; yet, at the end, it is equally impossible not to ask, Are there really any readers to whom "In Memoriam" appeals at all who require, or who will welcome, such assurances as the following (pp. 25, 26)?—

"I have intimated in what way alone the poem before us is to be profitably studied, in the same way by which the devoutest minds of the age have found it fruitful of thought and comfort—namely, through the spirit of it. 'In Memoriam' does not yield its whole secret at once. Nor does it reveal itself willingly to an uncongenial or impatient reader. Catch-words and mechanical devices count for little in its structure. We need to lay, as it were, our hearts by the side of the poet's heart," &c.

Now, if there were any real danger of "In Memoriam" being read as *vers de société* this plea might be necessary; as it is, the remarks seem perfectly obvious—trite and barren, though exceedingly true. Mr. Genung cannot bear that the object of his adoration should be scanned lightly or merely skimmed through; he forgets that "In Memoriam" has a fine, almost unequalled, power of self-defence. A Transatlantic critic, I believe, once summed up his judgment of "In Memoriam" by asking, "What on air is the good of screaming against the calm facts of Creation?" Mr. Genung seems haunted and pestered by such estimates; he would like to convert such a critic. Hence the laborious and platitudinous assurances in which he deals—not from want of thought, still less from want of zeal or of literary expression, but from a misconception of what readers of "In Memoriam" really need. If I might venture on an opinion as to their requirements, it would be that not a *study* but an *edition* of "In Memoriam"—an edition with severely reticent notes explanatory of the harder verbal puzzles—will one day be required. Mr. Swinburne has, I think, somewhere laid it down that, in works of imagination, "mysteries should have

place, but riddles should have none." Nothing can be truer; and Mr. Genung's attempt to unfold the mysteries of "In Memoriam" comes of forgetting that such mysteries explain themselves to the student, but cannot be explained to him. The riddles, on the other hand, can and should be explained as soon as possible; till that is done, they are simply deterrent.

Putting aside the introductory matter, which seems, as has been already said, to be mainly occupied in discerning the sun at noonday, Mr. Genung's book divides itself into two treatises—one on the purpose of "In Memoriam," the other on its structure. The first includes a comparison of it, as an elegy, to "Lycidas" and "Adonais," and, as a memorial of friendship, to Shakspeare's Sonnets. This distinction, though treated in an interesting manner, seems to have a vitiating flaw. Whatever else "Lycidas" and "Adonais" may be, they are assuredly memorials of friendship, as most elegies are; nor is it possible to compare "In Memoriam" with them, except in relation to this common quality, which quality, accordingly, cannot be reserved for the comparison between the Sonnets and "In Memoriam." To me, indeed, it appears that "Lycidas" and "Adonais" may profitably be compared, as possessing, amid all their differences, the same sort of unity. "In Memoriam," on the other hand, would be more profitably compared to the Sonnets or to the Psalms. Here, too, there is unity, but of a wholly different kind. But, in any case, it should have been possible to institute these comparisons without the supererogatory tedium (p. 32) of assuring us that "Lycidas" commemorates under pastoral forms the death of Edward King, and that "Adonais" was written on occasion of the death of John Keats. It is the obtrusion of remarks of this kind, very fit for a primer of English literature as they are, that makes the book tiresome. The best part of this chapter, however, is the conclusion (pp. 70-76), where what Mr. Genung aptly calls the "chorus-poems" of "In Memoriam" are discriminated, and their office described, with much skill. The distinction between these poems and the others is, of course, vital, and not in itself difficult to grasp; yet Mr. Genung is probably right in thinking that it eludes many readers.

The final and longest treatise, that on the structure of the poem, is well worth reading, though somewhat unduly prolix, and not free from the fault of obviousness. The discovery, for instance (pp. 88, 89, &c.), of the "cycles" of the poem is one which has hardly ever, one would think, eluded an intelligent reader; yet, if I mistake not, Mr. Genung regards it as a new light. The short prose analyses of the poems are gracefully expressed, and very much fuller than those published in F. W. Robertson's *Remains*; and, little as one may think that the poem gains by such explanations, there is no doubt that explanation should be thorough, if it be given at all. The most interesting thing by far in the whole book is the connexion, worked out, I think, for the first time, between the thoughts of "In Memoriam" and passages from Arthur Hallam's own *Remains* (see e.g., pp. 151, 167, &c.).

In minor matters of style and taste the

book is, on the whole, commendable. There are one or two crudities, such as (p. 58) "it remains first to indicate," and (pp. 40, 41) "to commemorate that companionship and to interpret the involvements of that undiminished love"—"there's a stewed phrase indeed," enough to rouse the wrath of the servant of Pandarus. But these are given, not as characteristic of the style of the book, but as exceptional and worth erasing. It is a book written with loving care, but with no discrimination between thoughts worth having and thoughts worth recording.

E. D. A. MORSEHEAD.

Norman Britain. By W. Hunt. "Early Britain" Series. (S. P. C. K.)

THE period which Mr. Hunt here treats is one that has, of late years, peculiarly engaged the attention of historians. He thus enjoys the singular good fortune of having to his hand such an abundance of first-class material as is afforded, it may fairly be said, by no other period in our history. But this very plethora of material constitutes a grave difficulty when it has to be compressed into so small a space, and Mr. Hunt therefore judiciously decided to present us with "a series of short essays, treating facts rather as illustrations than as invested with any independent importance." He has thus been enabled to give his readers a very complete and successful *aperçu* of the important results obtained by the labours of many students. It is satisfactory to find that among his sources of information is so recent and valuable a work as the *Corpus Poeticum Boreale*.

Mr. Hunt is, necessarily, chiefly indebted to the elaborate works of Mr. Freeman, whose *Norman Conquest* and *William Rufus* exactly cover his period. Permitted by Mr. Freeman "to make use of all that he had written," and enjoying "the benefit of his criticism and counsel," it is not to be expected that Mr. Hunt should deviate from his teacher's track. Yet there are evidences that he has not hesitated to form, in some cases, his own conclusions. We may instance his views on the election of Harold, where he contends that

"it was a strange event, for it was wholly contrary to Teutonic ideas that anyone should be made a king who was not of a kingly line"

—a contention which he illustrates from the *Corpus Poeticum*. This, surely, savours rather of Mr. Green's view, that it was "a constitutional revolution of the gravest kind, the setting aside a great national tradition," and of Dr. Stubbs' sound canon that "royalty, though elective, belongs to one house, one family" (*Const. Hist.* i. 141, cf. i. 135), than of Mr. Freeman's somewhat illogical conclusion on this, "the central point of this history," that, because one member of the royal house might be selected in preference to another, it was quite constitutional, as a consequence, to select an outsider, who was not of the royal house at all. Again, in the matter of chivalry, on which Mr. Freeman, as is well known, holds strong views, Mr. Hunt ventures, in the case of Rufus, "to differ to some extent from his conclusions."

But, on the whole, Mr. Hunt follows Mr. Freeman closely. Thus his description of the

anarchy in Normandy, on Robert's death in 1035,

"Castles sprung up everywhere. New mounds were raised, or ancient earthworks were used again, and on these were built the square and massive donjon towers which mark the Norman fortress,"

reproduces that of Mr. Freeman:—

"The land soon bristled with castles. The mound crowned with the square donjon rose as the defence or the terror of every lordship."

Here Mr. Freeman's words should have been checked by the well-known conclusions of Mr. Clark, the recognised authority on this subject, who holds that of the rectangular keeps in Normandy "very few, if any, can be shown" to have been constructed before the English conquest. Moreover, even if any of these fortresses had been built so early as 1035, the mound would have been "crowned," not "with the square donjon," but with the shell-keep, it being only, as Mr. Clark has shown, the greater durability of the rectangular form that has caused it to be described (erroneously) "as the type, instead of as but one of the two types, of a Norman keep." So, too, in the matter of Harold, Mr. Hunt, with unquestioning enthusiasm, embraces Mr. Freeman's view:

"Patient, just, and affable to all men, strenuous in action, valiant in fight. . . Like his father, he was wise and politic; unlike him, he was also generous and self-denying."

We are given no hint that there is another side to the question, that expressed by Mr. Green in the words—

"His civil administration during his first ten years of rule is the mere continuation of his father's. There is the same scheme of family aggrandisement, carried out in even a less scrupulous way."

Mr. Hunt, of course, also takes the favourable view of his relation to the mysterious Northumbrian rising.

Of the *Constitutional History* Mr. Hunt has made good use, and his sketch of Domesday is excellent. But it might be wished that, in finance, Danegeld had been touched upon, and the *firma burgi* more carefully explained. It is stated that, even before the Conquest, the English towns had advanced so far as "to pay their own dues to the Crown" (p. 58); and yet we are told in a parallel passage (p. 195) that "at the date of the Conquest" their dues were still "included by the sheriff in the ferm of the shire."

We read, in the chapter on "The Norman Nobles," of old Roger de Beaumont, that he

"gained by marriage the county of Meulan, in the French Vexin, and thus became a French as well as a Norman noble. . . . When William invaded England he was left to help Matilda in the government of the Duchy. He refused to take any share in the spoils of England," &c., &c.

But it was not till long after Roger's marriage—indeed, long after the invasion itself—that his brother-in-law, the Count of Meulan, died, and, even then, Meulan passed, not to himself, but to his son. Moreover, though it is stated by Mr. Freeman himself that he "refused to share in the spoils of England" (*W. Ruf.* i. 184), we can here check William of Malmesbury by what Mr. Freeman loves to term "the simple process of turning to

Domesday," and learn that his conscience allowed him, as a fact, to "share in the spoils" in more than one county. Nor can it be stated with certainty that his son "was made earl of the shire and town" of Leicester (though it is so held by Mr. Freeman, and even by Dr. Stubbs), for on this point Orderic's solitary assertion, however positive, is surely outweighed by accumulated record evidence. It is, however, right to add that Mr. Hunt, as a rule, is most accurate. But there is a strange slip in the passage quoted from the Fitzwalter decision, where the words were not "fit to be received," but "fit to be revised" (*Collins on Baronies*, p. 287).

We owe Mr. Hunt a debt of gratitude for his praiseworthy determination to give us proper names, both English and Norman, in a rational form. It is to be hoped that such monstrosities as "Aluric" and "Mellent" may now soon be swept away. We wish, however, that, on the same principle, the story of "Liveger" (p. 224) had been told as of *Leofgar*.

The absence of a date from the title-page, hitherto a flaw in this series, is now remedied; but the Index continues poor, and the absence of a table of contents is, in a book of this character, inexcusable. J. H. ROUND.

NEW NOVELS.

Princess Napraxine. By Ouida. In 3 vols. (Chatto & Windus.)

The Unclassed. By George Gissing. In 3 vols. (Chapman & Hall.)

Lucia, Hugh, and Another. By Mrs. J. H. Needell. In 3 vols. (Blackwood.)

The Ironmaster. From the French of Georges Ohnet, by Lady G. O. In 3 vols. (Wyman.)

Mumu, and The Diary of a Superfluous Man. By Turgeneff. Translated by Henry Gersoni. (New York: Funk & Wagnall.)

Dorothea Kirke; or, Free to Serve. By Annie S. Swan. (Edinburgh: Oliphant.)

We are disappointed in Ouida's last work. Although *Princess Napraxine* contains some original views of life, expressed with great vigour, as a whole it falls far short of the author's best work. The mannerisms to which we have grown accustomed in her later books are more conspicuous and glaring than ever, while the general construction of plot and moulding of character are altogether artificial, and lack the breath of life. The background is laid chiefly in the Riviera and in Paris; and, when we say that the author has placed her personages in the fashionable world, it is as much as to say that bright colours have not been spared in the scenery. Princess Napraxine, who, for want of a better word, may be called the heroine of the story, is a very carefully finished study, and forms one of the most repulsive figures in literature. Her character is dissected and examined with the minute care characteristic of modern fiction. The reader is called upon to pity the sorrows of a woman, bad indeed, but young, beautiful, and wedded to an uncongenial husband. The Princess had, at the age of sixteen or so, married Prince Napraxine's great wealth to escape the chilling poverty to which her father's improvidence would have

doomed her. The Prince is a good-hearted man with little brains, and only succeeds in disgusting his wife with mankind in general, and with himself in particular. Princess Napraxine feels the marriage "a profanation"; and, after bearing two sons to her husband, thinks she has fairly done all that may be required of a wife and mother. She henceforth utterly neglects her husband, and, aided by a pair of "languid, voluptuous eyes," makes a series of conquests, which end for the most part in the removal of her adorers by duel or suicide. The heroine's flirtations are purely platonic, as she is a strictly chaste woman, not from principle, as the author is careful to explain, but from a peculiar coldness of temperament. Her way of dealing with her many lovers is to smile on each man who approaches her until he begins to tire her, or his attentions become a subject of remark, when he is dismissed with as little ceremony as a clumsy page-boy. When the scene opens, one of the many adorers of the Princess is a certain Count Othmar, a financier of fabulous wealth. Othmar, be it remarked, is not a Jew, but the descendant of a line of Croatian money-lenders, who rose from obscurity during the last century. Othmar is madly in love with the Russian Princess; and, failing to persuade her to elope with him to Central Asia, or some other secluded portion of the world's crust, he goes and marries out of spite. His bride, Yseulte de Valogne, is a portionless girl of good family, who has been left an orphan, and is dependent upon the kindness of distant relatives. Othmar marries her primarily to punish the Princess for her coldness, and a little because he is touched by her youth (she is but sixteen), beauty, and forlorn condition. The maiden purity of the young bride is not, however, sufficient to charm away the hero's passion, and he is once more at the Princess's feet. Presently Prince Napraxine is killed in a duel, and Othmar proposes once again to run off with the heroine. At last, however, the conscience of the Princess is touched, and she refuses in a letter to wrong Othmar's wife. The letter falls into the hands of Yseulte, who is heartbroken by this confirmation of her worst fears, and who promptly puts an end to her life, leaving her husband free to try the doubtful experiment of wedded life with the Princess. This conclusion is somewhat lame; but the reader is consoled by the thought that the wrongs of poor Yseulte will be avenged by the second wife. Nadia Napraxine is, in truth, as vile a woman as can be imagined; and it is difficult to see why the author should have tried so desperately to win sympathy for such a character. Othmar cannot be called a success; but some of the more lightly sketched figures command our attention and sympathy. Yseulte is a charming creation; and Friedrich Othmar, the hero's uncle, is one of the few genial characters that the author has drawn. For the rest, the book is, as already said, marked by Ouida's most characteristic mannerisms and outrageous extravagances. Physical passion is obtruded with unnecessary vehemence, and the author is continually airing matters which, in this country, are not usually discussed in general literature, and least of all in novels. She has apparently some consciousness of this fact, as she veils

many allusions in French sentences which look fresh clipped from *La Vie parisienne*. By-the-way, the English of *Princess Napraxine*, while often vigorous and picturesque, is not the English of a native; the book, as a whole, reading like an unidiomatic translation from French.

The author—or rather authoress, for the work plainly shows a female hand—of *The Unclassed* has written a tale of lower middle-class life in London in the manner of M. Zola and his disciples. We say in the manner, for the manner of the *naturaliste* school is to give sufficient prominence to the shadows of life to produce a picture of powerful effect. The spirit of the modern French realists differs in no way from that of generations of French writers in every branch of literature, who have ever sought to feed the national craving for the *sel gaulois* (read the English “dirt”) on one pretext or another. The spirit of *The Unclassed* is not the spirit of Zola, as the book is not prurient; but the manner of the book is realistic to a degree which will shock many readers. For the rest, the author has not sufficient control over her imagination to bring her characters and incidents into thorough harmony with nature. The story abounds with situations in which verisimilitude is sacrificed for effect. And, while on this subject, we may remark that a long-continued platonic attachment between a normal young man—even of aesthetic tastes—and a London prostitute is an incident hardly within the range of probability, to say the least. The drawing of the characters, though unequal, is in parts very vigorous, and shows a capacity which may be expected to reward its cultivation with good fruit.

Lucia, Hugh, and Another is not a book which calls for any special remark. It is a good old-fashioned love-story, with the latter part of the nineteenth century for its background. The drawing of the figures is above the mean, and the dialogue is distinctly better than that in the pages of nine-tenths of the Society novels of the day. A good book for a lazy midsummer day.

The Ironmaster is a translation of Georges Ohnet's *Le Maître de Forges*, one of the most characteristic works of the modern French school. Ohnet's novel has been widely read in this country in the original, and any detailed analysis of the plot would be out of the question. The intrigue turns on a misunderstanding between a husband and wife, which is cleared up, after endless heart-burnings, by the wife throwing herself between her husband and his antagonist as they are about to exchange shots in a duel. The wife receives in her hand the charge that was meant for her husband, and the barrier which pride and reserve had erected between two people who ought to have made each other happy is at length broken down. It is a question whether, in seeking effects, the author has not strained the possibilities of human action; but, when all is said, *Le Maître de Forges* will remain one of the finest productions of modern French literature. This version, although crude and harsh in places, gives a better idea of the original than would probably be the case with a more studied rendering.

Mr. Henry Gersoni has contributed two more of Turgenev's tales to the large stock which the enterprise of English and American publishers has accumulated. The two stories in this little volume are well selected as samples of the Russian novelist's genius, as they both belong to his best time. *Mumu* is the tale of a serf, who had a little dog, and nothing else in the world on which to bestow his affection. He was forced to drown his pet because its barking disturbed his mistress. The second story introduces the reader to the former masters of the serf, known, for want of a better word, as the nobility. The translator, who, if we are not mistaken, is a Russian Israelite, has done his work very creditably; although here and there a phrase shows that the writer is using a tongue to which he was not born.

Dorothea Kirke is a little tale which first appeared in the *Christian Leader* under the title “Free to Serve.” It seems that, though the author was not aware of the fact, a story bearing that name was already in existence; hence the change of title. *Dorothea Kirke* is a tale fashioned on the general lines of religious fiction, death-bed scenes, happy and unhappy, alternating with much grave discourse on the “love of the world,” which is a cant phrase for the non-reception of a certain rule of ascetic life. The author has not exactly produced a work of art, but she is certainly entitled to the credit of writing in pure, plain English. The artist has illustrated this book with four wood-cuts which, in the present state of engraving and book illustration, are singularly out of place.

ARTHUR R. R. BARKER.

BOOKS OF TRAVEL.

Diary of an Idle Woman in Spain. By Frances Elliot. In 2 vols. (White.) This is an irritating book to review; and, if our remarks seem too harsh, the author must lay the blame either on her own carelessness, or on that of the corrector of the press. She is a practised writer, and cannot now claim the indulgence due to a beginner. Nearly every Spanish or historical or geographical term used in these volumes, if repeated, is spelt once or twice rightly, and many times wrongly. We can give only an example or two of what occurs frequently. The favourite wine of Central and Southern Spain, Valde-peñas, appears as Valid Peñas on p. 63; la casa de las Siesas Churimeas for Siete Chime-neas (p. 63); Dos de Marjo for Dos de Mayo; Alcayade for Alcalde (pp. 50, 51); though all are rightly spelt elsewhere. The history with which the book is crammed is a compound of Murray's Guide-book, Schiller's *Don Carlos*, and Washington Irving; and the changes are rung on the same theme with most wearying iteration. The apocryphal story of Count Julian and his daughter is told in connexion with Toledo, Cordova, the Guadalete, Malaga, and other places; that of Boabdil occurs still more frequently; while, as the author truly remarks, “one meets Philip II. everywhere.” And all this is told in the old fashion, as if neither Dozy, Gachard, Stirling, nor even Prescott had ever written. Yet the author has no need of all this farrago; she has some power of true description, and when she throws aside her ill-digested learning she brings a scene before us well, whether it be of art or of nature. The description of Seville cathedral, and that of the procession at Granada, are excellently done. A declared lover of cities, and, above all, of Madrid (the healthiness of which she extols at the moment when its inhabit-

ants are aghast at its ever-increasing mortality), she visits only great towns, and seeks no acquaintance with “untrod den Spain;” and we feel at each new locality that the comfort or discomfort of the hotel will have more to do with the appreciation of it than either natural or architectural beauty. Our author wisely made acquaintance with H.B.M. consuls in the South of Spain, and pays them a well-deserved compliment. She saw, too, a little, though but a little, of Spanish society at Seville. If nine-tenths of the history were cut out, the book might be useful to tourists like herself; as it is, nothing can be more tedious to those who have any previous acquaintance with Spain and Spanish history.

Round the World. By Andrew Carnegie. (Sampson Low.) Though Mr. Carnegie's voyage round the world happened earlier in time than his famous drive through Britain, yet this description of the voyage comes to us as a sort of continuation of his description of the drive. Unfortunately, Japan and China, India and Egypt, have become familiar ground to the general reader, while much of our own island is still strange. And it must also be confessed that Mr. Carnegie's experiences in the East were not out of the common. For ourselves, we have been most interested in his account of India, though it would be scarcely possible for a traveller to see less of the country and the people. While he bears ungrudging testimony to the efficiency and the honesty of the British administration, he was still more deeply impressed with the anomaly of Englishmen holding down a subject race, whom, at the same time, they are educating into discontent. Oddly enough, he also protests against the misrule of the Rajahs, and seems to anticipate for India a confederacy of native republics. Misprints are singularly rare. But we may remind him that Lord Wolseley has had nothing to do with Abyssinia, and that it is Neil and not McNeil who lies buried at Lucknow. The type and paper of the book reflect credit upon the American “manufacturer.”

A Jaunt in a Junk: a Ten Days' Cruise in Indian Seas. (Kegan Paul, Trench, & Co.) The second title of this book corrects the first, for the “junk” was not a junk, but a Bombay harbour boat, which two brothers, of an original turn of mind, chartered for a cruise along the western coast of India. Some of the incidents they encountered were certainly worthy of record; and if the author had confined himself to description we could have honestly awarded him nothing but praise. But, unfortunately, he has availed himself of the opportunity to inflict upon us many pages of tedious moralising and vapid speculation, which go near to shipwrecking the venture. This is a fault, we have observed, to which Anglo-Indian writers are particularly prone.

MESSRS. SAMPSON LOW have issued an English edition of *Tungking*, by Gen. William Mesny, noticed in the ACADEMY of April 19. We are glad to learn that this is only an instalment of a larger work which will give an account of Gen. Mesny's travels, experiences, and observations in the Chinese empire.

Our Maoris. By Lady Martin. (S. P. C. K.) Every reader of books of travel must have been struck with the varied accounts of the same races given by different writers. One, a missionary perhaps, will accredit some aboriginal people with every virtue; a planter will charge the same people with every crime. In the present work we have a pleasing and impartial account of the Maoris by one who knew them well, having lived and laboured among them for thirty-four years. The author, the wife of the first Chief Justice of New Zealand, landed at Auckland in May 1842, and, in concert with

Bishop Selwyn, at once set to work among the natives. She is very modest as to her own share of work, but no one who reads her book can doubt how valuable her help must have been. Lady Martin writes gracefully and naturally, and gives us many pretty and touching stories of the early converts to Christianity with all the simple faith and earnestness of primitive times. We quote one of a woman who

"every Sunday helped her daughter to paddle across [from an island to the mainland] to attend church. She always brought a little basket of potatoes or other food to cook between the services. The missionary's wife said to her: 'Why do you trouble yourself to do this? I will give you dinner.' 'No,' the old woman would reply, 'I do not come to get earthly food, but heavenly.'"

Though this old lady lived to over ninety, the majority of the Maoris with whom Lady Martin came in contact seem to have had poor constitutions, and were the victims of horrible sores, mesenteric disease, and consumption. Lady Martin attributes this unhealthiness to the change of habits induced by civilisation, but she is not of opinion that the race will die out. During a great and very fatal epidemic of measles the natives who were rationally treated did as well as English patients. We are indebted to the Society for Promoting Christian Knowledge for this little book, which we heartily recommend to our readers.

South Australia: its History, Productions, and Natural Resources. By J. P. Stow. (Adelaide: Spiller.) Mr. Stow's thick pamphlet was written at the request of the Government of South Australia, for the use of visitors to the Calcutta Exhibition of last year. The connexion is not very obvious; but whether it was much read at Calcutta or not the author has produced a very comprehensive account of his colony, its foundation, progress, institutions, climate, natural history, and productions, which would certainly be of great use to anyone intending to settle there. It is a pity Mr. Stow did not put his work into a cloth cover; it is sure to come to pieces if much handled. It is a creditable specimen of colonial printing, though we cannot say much in praise of the forty-nine illustrations.

Early Experiences of Life in South Australia. By John Wrathall Bull. (Adelaide: Wigg; London: Sampson Low.) Mr. Bull's volume is an enlarged edition of a work privately printed in South Australia, which was, doubtless, acceptable there. We think he would have been wiser had he not attempted to circulate it in England. But, as he has done so, we must say that his book appears to us ill put together, and indigested. He himself settled in the colony in 1838, and his own experiences are worth recording; but these, and what else is interesting in his work, must be sought for through a mass of dry extracts, poor old jokes, and details which, to us, appear ridiculously trivial, however valuable they may be to his fellow-colonists.

Greater London: a Narrative of its History, its People, and its Places. By Edward Walford. Illustrated with numerous Engravings. Vol. I. (Cassells.) All those who possess *Old and New London* will be glad to have this continuation, written by one of the two authors in the same interesting manner. The area covered is that of the metropolitan police jurisdiction, which extends some fifteen miles from Charing Cross in every direction; and the present volume is limited to the north of the Thames, from Chiswick to Poplar. Though the south is probably more familiar to most of us, and certainly better served by railways—we do not say, served by better railways—we think Mr. Walford was well advised to begin with the north. For the still rural parts of Middlesex,

the borders of Hertford, the River Lea, and Epping Forest afford him just the material that his gossiping pen knows how to treat. Every village has supplied some traditions to his industrious research; while his chapters on the greater centres—Twickenham, Hampton, Harrow, Barnet, Enfield, Waltham, Epping, Ilford—give us no small portion of English history in epitome. Nothing can be more sad than the fate that has befallen nearly all the great houses near London. Where are Richmond and Nonsuch, Theobalds and Canons, Wimbledon and Wanstead? The abundant wood-cuts add much to the value of the work; but they do not make up for the absence of a map. The Index is doubtless reserved for the second volume.

South Devon and South Cornwall. By C. S. Ward and M. J. B. Baddeley. Maps and Plans by Bartholomew. (Dulau.) Those who already know the "Thorough Guide" series will need no recommendation to the new volume. For them it will be sufficient to say that the walks along the coast and the natural and antiquarian interests of Dartmoor are here described with even more than the usual accuracy and fullness of the joint authors. Murray, of course, will always be invaluable to those who wish to acquaint themselves with historical traditions, with architectural styles, and with the contents of country mansions. Messrs. Baddeley and Ward have followed the example of Baedeker in addressing themselves to the ordinary tourist, and they have bettered their example. In reading their guide-books—and still more in using them—one feels that their work has all been done at first hand, and with intelligence. By nothing is this more shown than by the relative importance they attach to different places. In the present volume there are two maps of Dartmoor, and also two plans, which will in the future be indispensable to anyone visiting that region. That the book can be sold at 3s. 6d. is a marvel. On only two points have we any criticism to offer. One is that some space is occasionally wasted in repetitions; the other is that Mr. Baddeley has not yet worked himself entirely free from the guide-writer's besetting sin of facetiousness. We are glad to observe that *North Devon and Cornwall*, due solely to Mr. Ward, has already reached a second edition.

Cassell's Illustrated Guide to Paris is cheap at a shilling. Besides being profusely illustrated, it has a single clear map; but we would gladly exchange the cuts that have to do with English places on the several routes for some more plans of Paris itself.

MR. CHARLES B. BLACK has issued an eighth edition, carefully revised, of his *Touraine with Normandy and Brittany*, which, in these days of cheap Guide-books, is one of the best specimens of its class, if regard be had to the variety and freshness of its information, and the abundance and clearness of its maps and plans. The book is happily free from two of the worst faults of many otherwise excellent Guides—ill-timed high falutin' and worst-timed jocularity. Fireside travellers will find many curious details regarding local customs, like the "pardon" of St. Herbot at the village of his name. In the ninth edition it might be well to give a few facts respecting the great zoological station at Roscoff.

MESSRS. GEORGE PHILIP & SON have published a *Cyclists' Map of the Country Round London*, on the scale of half-an-inch to the mile, and extending from twenty to thirty miles in every direction. Its merit is the clearness with which it marks not only the roads, both large and small, but also the chief places of interest. We have used it, and found it trustworthy.

We have also received:—*Fair Italy: The Riviera and Monte Carlo*, by W. Cope Devereux (Kegan Paul, Trench, & Co.); *Business and Pleasure in Brazil*, by U. R. Burke and R. Staples (Field & Tuer); *A Visit to the Isle of Wight by Two Wights*, by John Bridge (Wyman); *Through Auvergne on Foot*, by Edward Barker (Griffith & Farran); and the following New Editions:—*A Handbook for Travellers in Central and Northern Japan*, by Ernest Mason Satow and Lieut. A. G. S. Hawes (John Murray); *Walks in Florence and its Environs*, by Susan and Joanna Horner, in two volumes, with Illustrations (Smith, Elder, & Co.); *Across the Ferry: First Impressions of America and its People*, by James Macaulay (Hodder & Stoughton); *Gujarāt and the Gujarātis*, by Behramji M. Malabari (Bombay: Education Society's Press); *The "J. E. M." Guide to Davos-Platz* (Wyman); &c., &c.

CURRENT LITERATURE.

The Art of Fiction. By Walter Besant (Chatto & Windus.) Mr. Besant has printed his Royal Institution lecture in pamphlet form, and thereby definitely submitted it to the critical judgment of impartial outsiders. On the whole, it must be confessed that, like most other artists, Mr. Besant makes too high a claim on behalf of his own special art. Nor are we sure that the rules which he lays down for its production are by any means always sound or practicable. For example, he dogmatically declares, first and foremost, that "everything in fiction which is invented and is not the result of personal experience and observation is worthless." We should be loth to judge so harshly of the Abbey of Thelama and the Palace of Delight, which are surely not the result of any personal experience of Mr. Besant's in this prosaic, proper nineteenth century of ours. Then, again, to the obvious objection that this rule cuts too severely against historical novels, Mr. Besant answers airily that when the historical novelist must describe he must borrow. Why not do the same thing with contemporary life? Because, says our theorist, if you do, you will most assuredly be found out. That is by no means certain; indeed, we could quote more than one case to the contrary, where a writer has been universally credited with an intimate knowledge of places where he has never been, and societies in which he has never mingled; but, even if it were certain, what does it matter? The small minority who have been in China may catch out Mr. Payn in *By Proxy*; the small minority who know all about the private life of English bishops or exiled princes may catch out Trollope or Daudet; but who else on earth cares twopence about it? If you choose to make a lot of Western miners ride from Pike's Peak to Cheyenne Gap in a single evening, as somebody once did, and the fraud (a perfectly deliberate one, obviously) is detected by the handful of readers who know the Rocky Mountain passes personally, does it in the least interfere with their enjoyment of a good story? We have reckoned up mentally a few of the fine novels or fine episodes we should have missed if all previous writers had stood by this hard saying, and the list is far too long to inflict upon our readers. Kingsley's tropical sketches are none the worse, even for those who know the West Indies and the Spanish Main, because he had never been there when he wrote them; and it isn't every novelist who has had the luck to go to Mauritius.

MR. T. FISHER UNWIN has published an English translation, by Miss E. J. Irving, of that striking novel by M. Carl Vosmaer, *The Amazon*, the Dutch original of which was reviewed in the ACADEMY of April 9, 1881. This edition has a Preface by Prof. Georg

Ebers, and a graceful frontispiece by Mr. Alma Tadema.

MESSRS. FREDERICK WARNE & Co. have issued an English edition of *Ben-Hur*; or, the Days of the Messiah, by Lew. Wallace, which happens to have been reviewed in the ACADEMY the very next week—April 16, 1881—when it appeared (if we remember rightly) in its original American dress.

FROM Messrs. Macmillan comes a new edition of *Alice Learmont*, by the Author of "John Halifax, Gentleman;" and from Messrs. Smith, Elder, & Co. no less than four new editions of novels—*Cranford*, and *other Tales*, by Mrs. Gaskell; *No New Thing*, by W. E. Norris; *Ben Milner's Wooing*, by Holme Lee; and *Mrs. Geoffrey*, by the Author of "Phyllis."

NOTES AND NEWS.

MR. SWINBURNE contributes to the July number of the *Nineteenth Century* a ballade called "On a Country Road."

MR. HERBERT SPENCER'S article in the *Contemporary* will be entitled "The Great Political Superstition."

WE understand that Lady Bloomfield is engaged in editing the letters of the first Lord Bloomfield written to his wife from the Court of Sweden, where he was Minister. They contain a good deal about Bernadotte, and are otherwise interesting. Messrs. Chapman & Hall will be the publishers.

MESSRS. CASSELL & Co. have been entrusted by the Corporation of London with the publication of a volume entitled *London's Roll of Fame*, consisting of extracts from official documents connected with the presentation of the honorary freedom of the City, or congratulatory addresses to distinguished persons for the past century and a-quarter. The work, which will be illustrated with portraits and other engravings, will be ready next month.

THE following volumes are announced as in the press for the "Parchment Library":—*English Sacred Lyrics*; *Sir Joshua Reynolds' Discourses*, edited by Mr. E. W. Gosse; *Milton's Poetical Works*, in two volumes; *Selections from Swift's Works*, edited by Mr. Stanley Lane-Poole; and *Irish Lyrics*, edited by Mr. Justin McCarthy. Somewhat later will come a volume of *Selections from Coleridge's Prose Writings*, edited by Mr. T. Hall Caine.

A NEW novel, entitled *The Counter of this World*, by Lilia Wasserman and Isabella Weddle, will shortly be published by Messrs. Hurst & Blackett, in three volumes.

Travels in Search of a Settler's Guide Book in America and Canada is the title of a new work by Mr. G. J. Holyoake, to be published shortly by Messrs. Trübner.

MR. ALEXANDER GARDNER, of Paisley, is projecting a series of books under the title of "The Antiquarian Library," of which Mr. William Andrews, secretary of the Hull Literary Club, will write four volumes. The first will be entitled *Gibbet Lore*; the next, called *Obsolete Punishments*, will give an historical account of the ducking stool, brank, joughs, pillory, stocks, drunkard's cloak, repentance stool, whipping stool, public penance, &c.; the third will furnish a popular *History of Bells*; and the fourth is to be entitled *Wells: their History, Legends, Superstitions, Folk-lore, and Poetry*. Numerous illustrations will be included.

MR. GARDNER is also about to publish a second edition of *Rambling Sketches in the Far North*, by Mr. R. M. Fergusson. The articles of which the volume is composed originally appeared in the *Fifehire Journal*.

MESSRS. SIMPKIN, MARSHALL, & Co. have just issued a reprint of *Hamlet* from the First Folio of 1623, retaining the spelling, initial capitals, and italics. The price is only eighteenpence, for a convenient and handsome small quarto of 148 pages. It is intended to issue another play every month until the whole has been reprinted.

MR. WILLIAM M'DOWALL has commenced in the *Dumfries and Galloway Standard* a weekly column dealing with local history, antiquities, biography, &c., under the heading of "Auld Lang Syne." He has nearly ready for the press a volume on *Lincluden Abbey*, which was built about the middle of the twelfth century, and is now a picturesque ruin; it was often visited by Burns, and here he composed several of his most popular poems. A new and enlarged edition of Mr. M'Dowall's *Burns in Dumfriesshire* has recently been issued.

THE members of the Harleian Society have received this week the *Visitation of London, 1633-34*, vol. ii., edited by Dr. J. J. Howard. The *Visitation of Gloucestershire in 1623*, edited by Sir John Maclean and Mr. W. C. Heane, will also be ready for members this year; likewise vol. i. of the *Registers of St. James, Clerkenwell*, edited by Mr. Robert Hovenden.

THE first number of the *Illustrated Naval and Military Magazine*, which is to be published on July 1, will contain articles by Admiral Sir George Elliot, Capt. Berkeley, Mr. Lynal Thomas, Col. Brackenbury, and Majors Hutton and Elliott; and illustrations by Messrs. Linley Sambourne, R. Caton Woodville, W. H. Overend, and Rudolf Blind.

TO the July issue of the *Genealogist*, which will be ready next week, Mr. John A. C. Vincent contributes two papers of interest—one on "Wanley's Harleian Journal," the other a "Calendar of Heirs," compiled from the Edward II. Inquisitions *post mortem*; Mr. T. Bond concludes his criticism of Mr. Pym Yeatman's *History of the House of Arundel*; and Sir Bernard Burke remarks most favourably on Mr. Vincent's *Queen Elizabeth at Helmingham*. Among the other articles are "Sir Francis Knollys," by the Rev. M. T. Pearman; "Oliver Cromwell's Descent from the Steward Family," by Mr. Walter Rye; the "Falkener Family," with a large chart pedigree; and a very curious "Diary of Travel in 1647-8."

THE Town Council of Edinburgh has had prepared a careful inventory of the more important charters and documents belonging to the city, with a view to their deposit for safe keeping in the Register House. They number 106 in all, the earliest being a charter of David I., *circa* 1143, and the next a charter of William the Lion, *circa* 1171.

THROUGH the courtesy of the Council of the Surtees Society several volumes of its publications have been presented to the Archbishop's Library, Lambeth Palace. The recent addition of modern ecclesiastical and historical works considerably enhances the utility of this collection to those who are entitled to borrow—residents, clerical and lay, in the diocese of Canterbury, and in the parishes of Lambeth, Southwark, and Westminster. The library is open from 10 a.m. to 5 p.m. in the summer, Saturdays excepted.

THE annual meeting of the Victoria Institute will be held on Monday next, June 30, at 8 p.m., in the Society of Arts' House. Prof. Dabney, of the United States, will deliver an address, with the Earl of Shaftesbury in the chair.

THE Council of the Society of Arts has awarded silver medals to the following readers of papers during the session 1883-84:—The Marquis of Lorne, the Rev. J. A. Rivington,

Mr. C. V. Boys, Prof. Fleeming Jenkin, Mr. I. Probert, Mr. H. H. Johnston, Prof. Silvanus P. Thompson, Mr. Edward C. Stanford, Mr. W. Seton-Karr, and Mr. C. Purdon Clarke.

A COPIOUS selection from the correspondence of Turguenev is to be published at St. Petersburg by the Russian Society for Self-help among Men of Letters.

A WRITER in *De Portefeuille*, an Amsterdam literary weekly, *à propos* of the publication of Heine's *Memoirs in the Gartenlaube*, and the editor's assertion that these are the only genuine memoirs the world is likely to see, says that many years ago he came across a book purporting to be written by a lady, and entitled *Heinrich Heine's First Love*, in which the whole story of Sappho, the witch of Goch, the nocturnal synod of the high-priests of the sharp sword, &c., was related in almost the same words as in the recently published *Memoirs*.

THAT indefatigable worker, M. Paul Sébillot, has just published, in the series of "La France merveilleuse et légendaire" (Paris: Cerf), a selection of the best French folk-lore tales, under the title of *Contes des Provinces de France*. The volume is without notes. Several of the tales are printed for the first time in a French dress, and a few are entirely *inédits*. The work will thus, we think, be the most generally popular of all that this author has given us, for it presents the foreigner who is not a specialist with a sufficient sample of French folk-lore legend.

THE *Euskal-Erria* of San Sebastian puts forth an appeal for the formation of a Basco-Navarrese Folk-Lore Society, and offers its own pages as the organ for publication.

WE have received tomo iii. of the *Historia del Ampurdan*, by Don José Pella y Forgas. The photograph is of the town of Rosas; the other illustrations are quite equal in execution and in utility to those of former numbers. The period treated is that of Gallic and Roman rule and civilisation.

THE total number of periodicals printed in Polish amounts to 230, of which 106 are published in Austria, 81 in Russia (including Poland proper), 35 in Prussia, 5 in America, 2 in Switzerland, and 1 at Paris.

WE have omitted to notice before the useful Supplement for 1884 to *Meyer's Konversations Lexikon*, which contains interesting articles on Danish literature, Darwinism, the German empire, &c. "English Literature in 1882-83," and notices of the two English writers Canon Dixon and Mr. G. M. Fenn, are from the pen of Dr. Eug. Oswald, long a resident in this country. We here get drawn together within the compass of eight pages all the principal threads of English literary work for the past two years, classified according to poetry, drama, fiction, criticism, and literary history, biography, history of various sorts, travels, miscellaneous, and translations. Characterising each author or work by a defining word or link, Dr. Oswald has provided a valuable synopsis such as we should hardly find elsewhere.

THE author of *The First and Second Battles of Newbury* (Simpkin, Marshall, & Co.), of which a new edition was announced in the ACADEMY of last week, is Mr. Walter Money, of Newbury.

AMERICAN JOTTINGS.

THE Americans are going to send an archaeological expedition to excavate in Mesopotamia, under the leadership of Dr. William Hayes Ward, of the *Independent*. The entire cost will be defrayed by a single individual.

PROF. JEBB has gone to America to deliver

the annual Phi Beta Kappa oration at Harvard. He has taken as his subject "Ancient Organs of Public Opinion," meaning the chief agencies which in ancient Greece and Rome performed some of the functions of the modern newspaper press.

Mr. E. W. Gosse will pay a visit to America this winter, and give lectures at the Johns Hopkins University, Baltimore, and the Lowell Institute, Boston.

THE annual meeting of the American Library Association will be held this year at Toronto from Wednesday, September 3, to Saturday, September 6, thus immediately following the meeting of the British Association at Montreal. The steamship companies allow special rates to the English delegates, for whom it is hoped that the total expense will not exceed £60. It is proposed that Sunday, September 7, shall be spent at Niagara; and excursions by rail are being planned for the following days.

MR. EDMUND CLARENCE STEDMAN and MISS ELLEN M. HUTCHINSON have compiled a *Library of American Literature*, in ten volumes, consisting of selections from American authors from the earliest settlement down to the present time.

THE last number of the *Library Journal* (vol. ix., No. 5) prints a letter from Mr. S. S. Green, giving an account of his experience of the Sunday opening of the Worcester Public Library. This was the first public library in New England to be opened on Sunday, and the "experiment" has now lasted for ten years with complete success, the average number of readers being nearly three thousand. It has been found that the Sunday readers

"are mainly persons who are engaged in exacting avocations during the week, and who consequently have little time or strength for reading or study on secular days or evenings, or persons who live at a distance from the library building. They are largely, too, men who do not belong to churches, and men without quiet, comfortable homes, and without books and magazines."

The reading-rooms are open on Sunday from 2 to 9 p.m., and are in charge of two ladies, who are not employed in the library on weekdays.

THERE seems no longer room to doubt that the Dorsheimer Copyright Bill will be submerged beneath the excitement of the Presidential election; even the literary journals seem to have lost their interest in it. As an example of what an average "Congressman" thinks, the following letter from a member for New York is worth attention:—

"I am in favour of protecting authors, whether foreign or American, by copyright, so far as this can be justly done consistently with the interests of the people of this country; but I doubt very much whether an author resident in a dukedom or other unimportant foreign country should be afforded the protection of the courts of this great country in exchange, upon equal terms, for similar rights to be given to American authors in countries of so much less importance and extent. In this country, unlike most others, fortunately, labouring men and their families all read; and it is certainly for the interest of the people that good books be brought within their reach at a reasonable price, and that no policy should be supported by this government which will exclude or prevent this. In my judgment, the subject requires very careful consideration; more so than I have thus far been able to give to it. I do not think that foreign authors, who generally do not write much in advance of the thought of the world, should receive a higher degree of protection, or for a longer period, than is afforded to that class of our own citizens who, by their inventions, enlarge the boundaries of, or create new, human arts. At the present time the country seems bent upon destroying, or reducing to the minimum, the

protection to American inventors, who have contributed more to the progress, happiness, wealth, and achievements of the country than all the foreign authors since the days of Shakspeare."

ACKNOWLEDGMENTS.

WE have on our table:—*Wiclif and Hus*, from the German of Dr. Johann Loserth, Translated by the Rev. M. J. Evans (Hodder & Stoughton); *John Wiclif: Patriot and Reformer, Life and Writings*, by Rudolph Buddensieg, Quincentenary Edition (Fisher Unwin); *John Wiclif: his Life, Times, and Teaching*, by the Rev. A. R. Pennington (S. P. C. K.); *Life of John Wycliffe*, by Frederic D. Matthew (S. P. C. K.); *Miscellaneous Essays*, Second Series, by W. R. Greg (Trübner); *Railway Rates and Radical Rule*, by J. Buckingham Pope (Kegan Paul, Trench, & Co.); *Hunt-Room Stories and Yachting Yarns*, by the Author of "Across Country," with Illustrations by Edgar Giberne (Chapman & Hall); *Letters and Essays on Wales*, by Henry Richard (James Clarke); *Biographies of Celebrities for the People*, by Frank Banfield, Series I. and II. (J. & R. Maxwell); *Railway Adventures and Anecdotes*, Edited by Richard Pike (Hamilton, Adams, & Co.); *Darkness and Dawn, the Peaceful Birth of a New Age* (Kegan Paul, Trench, & Co.); *On Loosicisms, and other Essays*, by R. M. Eyton (Griffith & Farran); *What Social Classes Owe to Each Other*, by Prof. William Graham Sumner (Trübner); *The Objectivity of Truth*, by George J. Stokes (Williams & Norgate); *Mr. Spencer's Data of Ethics*, by Malcolm Guthrie (The Modern Press); *Metaphysica Nova et Vetus: a Return to Dualism*, by "Scotus Novanticus" (Williams & Norgate); *The Wordsworth Birthday Book*, Edited by Adelaide and Violet Wordsworth (Kegan Paul, Trench, & Co.); *Higher than the Church: a Tale of the Olden Time*, Adapted from the German of Wilhelm von Hillern, by M. F. P. F.-G. (Trübner); *Cabal and Love*, Translated from the German of F. von Schiller, by T. C. Wilkinson (Sonnenschein); *Selim's Progress: a Tale of Hindu Muhammadan Life* (Religious Tract Society); *An Innocent*, by Sidney Mary Sitwell (S. P. C. K.); *Only a Flower-Girl, and other Tales*, by the Author of "My Neighbour Nellie," Illustrated by Hal Ludlow and other artists ("Fun" Office); *The Fortunes of Rachel*, by Edward Everett Hale (Borden Hunt); *Hans Andersen's Fairy Tales Set to Music*, by Annie Armstrong, Words by Jessie Armstrong (Sonnenschein); *The Little Flower-Girl, and other Stories in Verse*, Told for Children by "Robin" (Sonnenschein); *The English in Egypt: England and the Mahdi, Arabi and the Suez Canal*, by Col. Hennebert, Translated by Bernard Pauncefoot (W. H. Allen); *The Art of Attack and Defence*, Illustrated with Sixty-three Positions, by Major W. J. Elliott (Dean); *Confessions of an English Hashish Eater* (George Redway); *Holy Blue!* by Alphonse de Florian, Translated into the English by himself, with an Introduction by James Millington (Field & Tuer); *Student Life at Edinburgh University*, by Norman Fraser (Paisley: Parlange); *The Kittlegairy Vacancy; or, a New Way of getting Rid of Old Ministers*, by John Plenderleith (Edinburgh: Gemmell); *Commentaries on Law*, by Francis Wharton (Philadelphia: Kay; London: Sampson Low); *Memorie and Rime*, by Joaquin Miller (New York: Funk & Wagnalls); *Twelve Months in an English Prison*, by Susan Willis Fletcher (Boston, U.S.: Lee & Shepard; London: Trübner); *What Shall we do with our Daughters?* by Mary A. Livermore (Boston, U.S.: Lee & Shepard; London: Trübner); *Above the Grave of John Odenswurge*, by J. Dunbar Hylton (New York: Challen); &c., &c.

ORIGINAL VERSE.

CHURCH-MICE.

Two little church-mice!
Some good folk they laugh—
"Going to be married!
Why, they must be daft!"

Two little church-mice!
Some good folk they sighed—
"Not a rap to bless them with!
How will they provide,

"Two little church-mice,
For servants, house, and dress?
Isn't it a painful thing?
Quite immoral? Yes.

"Two little church-mice,
With nought but health and brains
In the way of capital—
Fools for their pains!

"Two little church-mice!
Much they know about
All the troubles of the world,
Sooth, a mighty rout!

"Two little church-mice
Tempting Providence!
Won't they have a time of it,
Learning common-sense!

"Two little church-mice!
Won't they find it sweet—
Bread and cheese for working-days,
Beef for Sunday treat!"

Two little church-mice—
All folk know it's nice,
When young folk from older folk
Meekly take advice.

But these little church-mice,
Very bad of them,
Goad their ain gait quietly,
And let who will condemn.

For the two little church-mice
Found it less a bother
To do without all sorts of things
Than do without each other.

The two little church-mice,
In rain as well as sun,
Stick to text which sayeth *Two*
Are better than is one.

And the two little church-mice
Find, whate'er befall,
What poets call the cruel world
Is not so bad at all.

Two little church-mice—
What about them? oh!
They are happy little mice,
That is all I know.

EMILY H. HICKEY.

MAGAZINES AND REVIEWS.

Le Livre, which for some months has had a remarkable succession of articles of purely literary interest, is, for June, rather more miscellaneous in character. The best paper is M. Derome's "Discredit des Livres écrits en latin," which is spiritedly written, and (though the barbarous notions of which he complains do not apply quite so much to England as to France) is a great deal too true of both countries. Incidentally, M. Derome smites bibliophiles pretty sharply, and not undeservedly, for their slavish following of fashion, and their habit of estimating books by the market value only in other cases besides that of the classics. Some "Notes on Philhellenic Bibliography," and an account of the tribulations of Girouard the bookseller during the Terror, are more curious than interesting. But the number is well illustrated with a photogravure of a wonderful binding in silver-gilt *reponssé*, and with two reproductions of Revolution engravings, representing, one the taking of the Bastille, the other the guillotine,

THE CAMBRIDGE HONORARY DEGREES.

THE following are the speeches delivered by the Public Orator, Mr. Sandys, in presenting to the university the several distinguished persons on whom honorary degrees were conferred at Cambridge on June 12:—

W. H. WADDINGTON.

"Unum ex alumnis nostris, scholae magnae Britannicae discipulum, Collegii maximii Britannici olim scholarem, nuper honoris causa socium electum, virum honoribus Academicis et in Britannia et in Gallia cumulatam, et Reipublicae Gallicae inter viros primarios insignem—virum tantum, inquam, publicarum rerum e luce Academiae umbraculis paulisper redditum, quanta voluptate, quanta animi elatione hodie iubemus salvere. Salutamus illum, qui quondam e certamine nautico, Isidos cum alumnis Thamesis inter undas commisso, ad Camum nostrum victor reversus, fortasse nunc quoque, sive Thamesis sive Sequanae suae prope ripam, inter rerum publicarum fluctus Cami sui arundines salicesque nonnumquam recordatur. Salutamus illum qui Asiam occidentalem itineribus tam prosperis plus quam semel lustravit, ut e regionis illius numismatis antiquis, monumentis inscriptis, fastis denique provincialibus, per Europam totam inter omnes doctos famam insignem acquireret. Salutamus Reipublicae maxime civem senatoremque, qui imperatoris Romani edictum celeberrimum, a Britannis olim repertum, ordine illustravit, et commentario eruditissimo illustravit. Salutamus denique Reipublicae illius legatum fidelissimum, cuius adventus populo utrique concordiae non interruptae pignus, pacisque in perpetuum duraturae omen feliciter exstitit. Ergo Academiae nostrae oliva illum hodie libentissime coronamus qui, sive inter Gallos, sive inter Britannos, Galliae devotissimus, idem est omnium Gallorum Cantabrigiae carissimus."

JAMES WILLIAM REDHOUSE.

"Virum de Ottomannorum litteris praeclare meritum titulo nostro honorifico ornare, illo ipso anni die senatus nostro nuper placuit, quo urbs celeberrima Constantini Ottomannorum armis olim expugnata est. Quantum autem tum Europae totius, tum praesertim Britanniae intersit gentem illam penitus cognitam perspectamque habere, non est quod longius exsequamur, illo praesertim praesente cui uni haec omnia iam nobis omnibus notiora esse arbitramur. Adest scilicet vir qui, partim Ottomannorum, partim Britannorum auspiciis, gentis illius linguae et institutis penitus cognoscendis annos plus quam quinquaginta dedicavit. Quod Nelsoni nostri vita, quod Paleii nostri argumenta, quod Testamenti Novi oracula in linguam illam sive primum sive nunc demum accuratius reddita sunt, huius inter laudes merito commemoratur. Quod Persarum carminum mysticorum pulchritudo etiam Britannis patet, huic nuperrime acceptum retulimus. In grammaticis autem quaestionibus explicandis quam lucidus! in lexicis condendis quam eruditus! Quanta vero spe et expectatione opus illud maius diu flagitamus, in quo tot populorum Orientalium doctrina velut in thesauro quodam immenso condita conservabitur. Tantus profecto laboribus ad exitum felicem aliquando perductus, huius ex amplissimis doctrinae copiis litterarum res publica fiet, ut Horati verbis utamur, *thesauris Arabum opulentior*."

GEORGE STEPHENS.

"Adest deinceps vir e gente nostra oriundus, qui, in ipsa iuventute patria relicta, patriae de sermone antiquo, patriae de monumentis vetustissimis per annos plurimos peregre bene meritis est. Scilicet inter Danos illos, qui artissimo necessitudinis vinculo nobiscum coniuncti sunt, nostram linguam et antiquiorem et recentiore praecclare professus, linguae illius simplicitatem robustam non praeceptis tantum suis sed etiam exemplo suo alii identidem commendavit. Qui igitur lingua illa nostra quam dulcis sit, quam ampla, quam tenera, quam virilis, non immerito commemorat, ille profecto hodie patrio illo sermone debuit vobis commendari, non nostra quaecunque Latinitate laudari. Neque tamen (ne minora referamus) opus illud ingens hodie silentio praeterire possumus, in quo Europae septentrionalis monumenta antiquis-

sim, litteris Runicis quae vocantur inscripta, omnia quae adhuc innotuerunt diligentissime in unum collegit, accuratissime descripsit, fidelissime interpretatus est. Ergo saeculorum priorum fragmenta illa, non iam in sedibus remotis dispersa et dissipata, hominum incuriae obnoxia, imbribus ventisque vexata, oblivione sempiterna minutatim obruentur; sed vindicem tam fortem fidelemque nacta, et extra omnem fortunae aleam iam in tuto collocata, posteritatis memoriae perpetuae tradentur. Tanto enim in opere (Latinis verbis pace huius dixerim) et monumentis illis et sibi ipsi

exegit monumentum aere perennius . . .
quod non imber edax non aquilo impotens
possit diruere aut innumerabilis
annorum series."

SELECTED FOREIGN BOOKS.

GENERAL LITERATURE.

- BECHMANN, A. Der Kauf nach gemeinem Recht. 2. Thl. 1. Abth. Erlangen: Deichert. 10 M.
D'ALVEYDRE, Saint-Yves. Mission des Juifs. Paris: Calmann Lévy. 20 fr.
DUTUIT, E. Manuel de l'Amateur d'Estampes. T. 1. 1^{re} Partie. Paris: A. Lévy. 40 fr.
EERKHOUD, G. Kermesses (Romans Campinois). Bruxelles: Kistemackers. 5 fr.
HEBERT, L. Les Milices et les Troupes provinciales. Paris: Baudoin. 5 fr.
LE PETIT, Jules. L'Art d'aimer les Livres et de les connaître. Paris: Le Petit. 10 fr.
MARTHA, J. Manuel d'Archéologie étrusque et romaine. Paris: Quantin. 3 fr. 50 c.

THEOLOGY.

- ZAHN, Th. Forschungen zur Geschichte d. neutestamentlichen Kanons u. der altkirchlichen Literatur. 3. Thl. Supplementum Clementinum. Erlangen: Deichert. 7 M.

HISTORY.

- BOEHMER, J. F. Regesta archiepiscoporum Maguntinensium. 2. Bd. 2. Lfg. Mit Benutzg. d. Nachlasses v. J. F. Böhrmer bearb. u. hrsg. v. C. Will. Innsbruck: Wagner. 8 M.
DUNCKER, M. Geschichte d. Alterthums. Neue Folge. 1. Bd. Leipzig: Duncker & Humblot. 11 M.
FRIEDENSBURG, W. Zur Vorgeschichte d. Gotha-Torgauischen Bündnisses der Evangelischen 1525-28. Marburg: Elwert. 3 M.
JUNG, R. Herzog Gottfried der Bärtige unter Heinrich IV. Ein Beitrag zur Geschichte d. deutschen Reichs u. besonders Italiens im 11. Jahrh. Marburg: Elwert. 2 M. 40 Pf.
MARCKS, E. Die Ueberlieferung d. Bundesgenossenkrieges 91-89 v. Chr. Marburg: Elwert. 2 M.
PHILIPPON, M. Les Origines du Catholicisme moderne. La Contre-révolution au 16^e Siècle. Bruxelles: Muquardt. 10 fr.
RAUBER, A. Urgeschichte d. Menschen. 1. Bd. Die Realien. Leipzig: Vogel. 10 M.
REVELLAUD, E. Histoire du Canada et des Canadiens français. Paris: Grassart. 7 fr. 50 c.
SAINT-AMAND, I. de. La Cour de l'Impératrice Joséphine. Paris: Dentu. 3 fr. 50 c.
SÃO MAMEDE, le Comte de. Don Sébastien et Philippe II: exposé des Négociations entamées en vue du Mariage du Roi de Portugal avec Marguerite de Valois. Paris: Durand. 5 fr.
VAUTREY, Histoire des Evêques de Bâle. Einsiedeln: Benziger. 8 M.

PHYSICAL SCIENCE AND PHILOSOPHY.

- BRODBECK, A. Mensch u. Wissen. Eine Untersuchung. üb. die anthropolog. Grundfragen der Erkenntnistheorie. Stuttgart: Metzler. 2 M. 80 Pf.
GOETHE, H. Die wichtigsten amerikanischen Reben, welche der Phylloxera widerstehen. Graz: Leykam. 4 M.
HARPE, A. Die Ethik d. Protagoras u. deren zweifache Moralbegründung. kritisch untersucht. Heidelberg: Weiss. 1 M. 60 Pf.
HAUSKNECHT, C. Monographie der Gattung Epilobium. Jena: Fischer. 45 M.
HILDEBRAND, F. Die Lebensverhältnisse der Oxalisarten. Jena: Fischer. 18 M.
PLUMACHER, O. Der Pessimismus in Vergangenheit u. Gegenwart. Geschichtliches u. kritisches. Heidelberg: Weiss. 7 M. 20 Pf.
STOLL, O. Zur Ethnographie der Republik Guatemala. Zürich: Füssli. 6 M.

PHILOLOGY.

- COMMENTARIA in Aristotelem graeca edita consilio et auctoritate Academiae litterarum regiae Borussiae. Vol. 23, partes 3 et 4. Berlin: Reimer. 9 M.
HYETL, J. Die alten deutschen Kunstwerke der Anatomie, gesammelt u. erläutert. Wien: Braumüller. 10 M.
ULLE, P. Questiones de orationum Demostheni falso addictarum scriptoribus. Pars I. Hagen: Riesel. 2 M. 40 Pf.

CORRESPONDENCE.

THE GREEK INSCRIPTION AT BROUGH-UNDER-STANMORE.

Fenny Compton: June 10, 1884.

Living in the country, I did not see until this morning Mr. Sayce's account of the Greek inscription recently found in Westmoreland. The discovery is certainly a curious one, and I should like to be made better acquainted with the circumstances of the finding of the stone, and the material and shape of the monument: above all, I should desire to consult the original inscription, or at least a paper impression, before committing myself to a final opinion as to its origin and its exact readings.

There can be no doubt of the genuineness of the monument. But it is right to suggest the possibility that it may have only accidentally found its way to England, and may conceivably have been a purely Greek monument, brought by a traveller from Greece, and by some strange fortune built into an English wall, and rediscovered once again. Such a thing has happened to other Greek monuments before now. Only last night I saw at the Middle Temple a similar Greek funeral monument from Euboea (Boeckh, *C. I.* 2152, i.), which we know to have been discovered and brought to England by Mr. Swan in 1826. It was dug up in the Temple Churchyard a few years ago, together (so it is said) with the Templar tombs, just outside the porch. But how it came there we have no information whatever. If, as it seems, the Westmoreland inscription be a monument originally set up on British soil, its interest is considerable, for British-Greek inscriptions are very rare. I think, however, Mr. Sayce has been somewhat hasty in judging the Greek of this inscription to be barbarous, and the names to be Grecised Celtic. From a hurried reading of Mr. Sayce's copy (given in cursive Greek only), the monument appears to me to be in fairly good Greek, considering that it is provincial, and not earlier than the Christian era. I think Mr. Sayce is wrong in dating it as late as A.D. 400. It may be much earlier.

Mr. Sayce does not notice that the inscription is part of a metrical epitaph, and runs in limping hexameter verse. I read ll. 1-3 somewhat as follows:—*Ἐκκαδεκέτη σ' ἔσδων τύμβῳ σκαοθέρῳ ὅδ' ὁ μολῆς, Ἐρμῇ Κομμαγενῇ κ. τ. λ.* I do not see why there should not have been some youth named Hermes of Kommagene travelling in Britain during the Roman occupation. He was sixteen years old (l. 1), and died on his tour, and was buried in Britain and honoured with a Greek epitaph. The rest of the inscription I forbear to restore by conjecture until I have the advantage of seeing a facsimile or the original. Either the beginning is incomplete, or the composer was forced, by the exigencies of the word *Ἐκκαδεκέτης*, to commence his first line with an "anacrusis."

E. L. HICKS.

[Mr. Henry Bradley, who has compared Prof. Stephens's copy with Prof. Sayce's translation, sends the following conjectural restoration:—

*Ἐκκαδεκέτη προσὶδὼν τύμβῳ σκαοθέρῳ ὅδ' ὁ μολῆς,
Ἐρμῇ κομμαγενῇ, ἔπος φράσσω τις ὀδύνης,
Ἄχαιε σὺ καὶ Πάριον. Κῆντερ θνητὸν βίον ἔφρως,
Ἄκνυτάς, φίλε Πάριον, καὶ σὺ ἐν ἑπὶ κοίλῳ*"]

COVERDALE'S "SPIRITUAL SONGS" AND THE GERMAN "KIRCHENLIED."

St. Andrews, N.B.: June 17, 1884.

It is only within the last few days that I have had an opportunity of perusing Mr. Herford's letter on this subject in the *ACADEMY* of May 28. I rejoice to find an Englishman drawing attention to a matter so long overlooked. Many years ago, in giving an account of *The Wedderburns and their Work—the Scottish*

Book of *Godlie Psalms and Spiritual Songs*—which also is in large measure derived from the German—I referred briefly (at pp. 31-34) to the origin and character of Coverdale's book, and expressed my regret that the editor of the reprint of it in the Parker Society's edition of Coverdale's Works had not adverted to these things, even though including in his biographical sketch the statement of Bale that Coverdale had translated into English *Psalterium Joannis Campensis*, lib. i., and *Cantiones Wittenbergensium*, lib. i. Mr. Herford has pointed out the significance of this, and traced up a considerable number of the hymns to the German originals or prototypes, for both Coverdale and the Wedderburns at times rather imitate than translate closely. With this limitation, not only the eighteen hymns Mr. Herford has mentioned, but all the forty-one the book contains—possibly with the exception of the last—may be traced up to the German. Perhaps it may gratify those of your readers who are interested in hymnology that I should subjoin from the notes I made several years ago the particulars of this.

The first hymn, which its contents show to have been intended for use before sermon, was one of several hymns to the Holy Spirit which, as Coverdale mentions in his account of the "Order of the Church of Denmark,"* it was customary to sing before sermon. The nearest approximation not only to the stanza, but to the contents, which I know is "Eingesang vor anfang der Kinder-predig," given in Wackernagel's *Deutsche Kirchenlied*, vol. iii., No. 674. The numbers of most of the others I shall give from Wackernagel's earlier work of 1841, which is the basis of his *Bibliographie* and more generally accessible; and I shall set under the first line of each English hymn the first line of the corresponding German one:—

- II. Come Holy Spirit most blessed Lord
199. Komm Heiliger Gheist Herre Gott
(*Luther*)
- III. Thou Holy Spirit we pray to thé
208. Nun bitten wir den Heiligen Geist
(*Luther*)
- IV. God the Father dwell us by
204. Gott der Vater wohn uns bey (*Luther*)
- V. These are the holy commandments ten
190. Diess sind die heiligen zehen Gebot
(*Luther*)
- VI. Man wyll thou lyve vertuously
206. Mensch wilt du leben seliglich (*Luther*)
- VII. We beleve all upon one God
203. Wir glauben all an einen Gott (*Luther*)
- VIII. In God I trust for so I must
224. In Gott glaub ich das er hat (*Speratus*)
- IX. O Father ours celestiall
805. Ach Vater unser der du bist (*Moibanus*)†
X. O our Father celestiall
Vater unser der du bist (*Moibanus*)†
- XI. Be glad now all ye Christen men
184. Nun freut euch lieben Christen g'mein
(*Luther*)
- XII. Now is our helth come from above
223. Es ist das heil uns kommen her
(*Speratus*)
- XIII. Christ is the only Sonne of God
236. Herr Christ der eynig Gottes Sohn
(*Creutziger*)
- XIV. In the myddest of our lyvynge
191. Mitten wir in leben sind (*Luther*)
- XV. By Adam's fall was so forlorne
234. Durch Adam's fall ist ganz verderbt
(*Spengler*)
- XVI. Wake up wake up in God's name
241. Wach auff inn Gottes name (*Sachs*)
- XVII. I call on the Lorde Iesu Christ
226. Ich ruff zu dir Herr Ihesu Christ
(*Agricola*)
- XVIII. Now blessed be thou Christ Iesu
193. Gelobet seist du Ihesu Christ (*Luther*)
- XIX. Christe is now rysen agayne
792. Christ ist erstanden

* Coverdale's *Works*, vol. i., p. 471.

† Wackernagel, iii., Nos. 592 and 594.

- XX. Christ dyed and suffred great payne
197. Christ lag in todes banden (*Luther*)
- XXI. To God the hyghest be glory alwaye
420. Allein Gott in der höhe sey ehr (*Decius*)
- XXII. My soule doth magnyfie the Lorde
521. Meyn seel erhebt den Herren meyn
(*Pollia*)
- XXIII. With peace and with joyfull gladnesse
205. Mit Fried und Frend ich fahr dahin
(*Luther*)
- XXIV. Helpe now O Lorde and loke on us
185. Ach Gott von Himmel sieh darein
(*Luther*)
- XXV. Werfore do the heithen now rage thus
605. Ihr heiden was tobt ihr umsonst
(*Aberlin*)
- XXVI. Oure God is a defence and towre
210. "Ein feste burg," &c., combined with
435 (*Luther* and *Heyd*)
- XXVII. Except the Lorde had bene with us
207. War Gott nicht mit uns dieser zeit
(*Luther*)
- XXVIII. At the ryvers of Babilon
262. An wasserflüssen Babilon (*Dachstein*)
- XXIX. Blessed are all that feare the Lorde
196. Wol dem der in Gottes furchte steht
(*Luther*)
- XXX. Blessed are all that feare the Lorde
635. Wol dem der den Herren fürchtet
- XXXI. O Lorde God have mercy on me
280. O Herr Gott, begnade mich (*Greiter*)
- XXXII. O God be mercifull to me
233. Erbarm dich meyn O Herre Gott
(*Hegenwalt*)
- XXXIII. Out of the depe crye I to thé
187. Auss tieffer noth schrey ich zu dir
(*Luther*)
- XXXIV. I lyft my soul Lorde up to thé
292. Herr ich erhebe mein Seel zu dir (*Kohl-rose*)
638. Von allen menschen abgewandt
Zu dir mein seel erhaben, &c. (*Waldis*?)
- XXXV. God be mercyfull unto us
189. Es wolt uns Gott genädig sein (*Luther*)
- XXXVI. The foolish wicked men can saye
186. Es spricht der unweisen Mund wol
(*Luther*)
- XXXVII. Prayse thou the Lorde Hierusalem
Hierusalem des lonen stadt (*Decius*)*
- XXXVIII. Behold and se forget not this
543. Nun sieh wei fein und lieblich ist
(*Huber*)
- XXXIX. O Christ that art the lyght and daye
Christe du byst lycht und de dach
(*Decius*)†
- XL. O heavenly Lorde thy godly worde
637. O Herre Gott, dein Göttlich wort
- XLI. Let go the whore of Babilon
Her kyngdom falleth sore
816(?). Zu Rom is umbgefallen
Die Brant von Babylon.

This last piece has a little resemblance in stanza and ring to the German one I have named, but I regard it, as I said already, as being more of native origin. It has considerable resemblance in form and matter to several of the English satirical ballads of the time of the Reformation.

Coverdale, as Mr. Herford observes, "was almost devoid of the lyric faculty;" his translations are generally very prosaic. This, I take it, is the main reason why his book never got hold of his countrymen or passed through more than one edition. The Scotch Book was not less fiercely denounced and proscribed; but its author had more lyric faculty, and his work got hold of the hearts of the people, and was prized and guarded by them. It maintained its hold for nearly three-quarters of a century, and passed through several editions. The four best hymns in Coverdale are four which are found also in the Scotch Book—viz., the translation of "Herr Christ der einig Gottes Sohn," of "Ich ruf zu dir Herr Ihesu Christ," and those of Ps. lxxvii. and of the Magnificat. Who was the author of these four translations I do not venture to determine. Possibly both

* Wackernagel, iii., No. 625.

† *Ibid.*, No. 645.

Coverdale and Wedderburn got them from someone else; but, if they came from either, I think Wedderburn has the best claim. Coverdale was not the only exiled Englishman who sought to conciliate the regards of his countrymen to the German hymnology. Some of Robert Wisdom's Psalms and Hymns are from the German, though, like our author's, they are rather prosaic. Bishop Cox's version of Luther's hymn on the Lord's Prayer is more spirited, and held its place longer in the old Scottish as well as in the old English Psalter. Capito's hymn, "Gib fried zu unser zeyt O Herr," was also translated into English.

When Coverdale's book was published is a question still undetermined. In the first edition of Foxe's *Acts and Monuments* it is included in a list of books said to have been prohibited in 1539; but the list was withdrawn from subsequent editions of the *Acts* published by Foxe. Townsend, in his edition published by Seeley, has restored it, but under the year 1546, to which, from the entry in Bonner's register, it is clear that it belonged (see Townsend's edition of Foxe's book, vol. v., pp. 565, 566, and Appendix No. xviii.). All that one seems warranted to conclude, therefore, is that it was published by the year 1546, probably after its author had fled from England and become teacher and minister at Bergzabern, in the Palatinate. Two or three of the hymns translated by him only make their appearance in German hymn-books between 1539 and 1543, according to Wackernagel.

ALEX. F. MITCHELL.

THE "INSTITUTES OF THE LAW OF NATIONS."

Kellie Castle, Pittenweem, Fife: June 18, 1884.

In justice to my friend M. Ernest Nys, I must request your permission to explain a slight mistake into which the writer of the notice of my *Institutes of the Law of Nations* in the ACADEMY of June 7 has inadvertently fallen. He mentions that I had entrusted the drawing-up of a list of writers on International Law to M. Ernest Nys, and says that he has not done it very well. In proof of his allegation, he calls attention to the fact that the names of Bar, Calvo, Field, Hall, Laurent, Phillimore, Stowell, Twiss, and Westlake are omitted. Now, with the exception of Stowell, whose name ought certainly to have been there, all the others are included in the list of the members of the Institute of International Law which will be found at pp. 594-96.

Neither M. Nys nor I felt that we could with propriety make a selection among the names of living jurists, almost all of whom were our colleagues, and most of them our personal friends. We consequently resolved to print the list of the members of the Institute in full. The Institute is a self-electing body, which depends for its very existence on the prestige which it derives from the reputation of its members. In addition to the guarantee afforded by the ballot, it has recently been found necessary, in order to diminish the pressure on its ranks, to require a previous nomination, not, as at first, by two individual members, but by the Bureau. In these circumstances it is not possible that favouritism can be carried very far; and membership of the Institute may consequently be taken, for the present, as a pretty fair indication of eminence in this branch of study.

As regards my own share of the review, I have only to thank the writer for the pleasant and courteous tone which pervades it; and if, from my desire to emphasise my dissent from the opinions of the school of jurists to which he belongs, I have permitted a certain "vehementness" to characterise my style which has wounded the susceptibilities of my opponents, all that I can now do is to ask their forgiveness. When I likened utility to a red herring, I was

prepared for chaff from the utilitarian point of view beyond what I had experienced, and only afraid that I should have the worst of it at the hands of so witty a people as the English. But what I cannot understand is the difficulty which so many of my English critics tell me that they find in understanding what I mean by natural or absolute law. There are 176 verses in the 119th Psalm, and in every one of these the word "law," or what are there its equivalents, "statutes," "commandments," "testimonies," and the like, occur always two and often three times. Do my critics suppose that these expressions have reference to Jewish ceremonial observances regarding the blood of bulls and goats, or that they have a prophetic reference to British Acts of Parliament? If not, what meaning can they have except that which I, in common with all European jurists, except English utilitarians, have attached to the term "natural law" since the days of the Stoics?

J. LORIMER.

JOHN WYCLIFF.

York: June 19, 1884.

"R. B. S." may like to know that Wycliffe-on-Tees is locally pronounced with a long *y*, while, according to Mr. Hylton Longstaffe (*Richmondshire*, p. 142), Whicklyffe is the sound given to Whitcliff or Whitcliff Wood, in the neighbourhood of Richmond.

In connexion with the present revival of enthusiasm for the great English Reformer, the following passage from the work above referred to will be read with interest:—

"In this district, if anywhere, lingers the genuine old language of the time of Wycliffe. We have heard it remarked by a gentleman that he once read aloud to an old woman in the parish of Wycliffe, utterly uneducated, a chapter from John Wycliffe's translation of the New Testament; and, perhaps because entirely uninformed, she understood, without question, every word as he proceeded, and expressed her delight at hearing the tongue in which she was nurtured read from a printed book. She said it was universal in her younger days, 'before folks became so fine.'"

E. G.

"THE NEW DANCE OF DEATH."

Oxford: June 23, 1884.

I refuse to disgust the readers of the ACADEMY, or to advertise this bad book, by disproving at length the three charges brought against my review. They are disingenuous, and trivial verbal quibbles. I retract nothing except the obvious and unimportant misprint of "State" for "Stage."

E. PURCELL.

APPOINTMENTS FOR NEXT WEEK.

MONDAY, June 30, 8 p.m. Victoria Institute: Annual Meeting; Address by Prof. Dabney.

THURSDAY, July 3, 4 p.m. Archaeological Institute: "Roman Antiquities in Switzerland," by Prof. B. Lewis; "The Church Plate of Rutlandshire," by Mr. R. C. Hope; "Stone Coffins lately discovered in Herts," by Mr. F. Holmore.

5 p.m. Zoological: Davis Lecture, "Dogs, Ancient and Modern," by Mr. J. E. Harting.

FRIDAY, July 4, 11 a.m. Telegraph Engineers: "Electric Lighting in Relation to Health," by Mr. R. E. Crompton; "The Physiological Bearing of Electricity on Health," by Mr. W. H. Stone.

SCIENCE.

The Annals of Tacitus. Edited by H. Furneaux. Vol. I., Books I.—VI. (Oxford: Clarendon Press.)

A good deal has been done lately towards making the *Annals* of Tacitus intelligible to English readers. It is not very long since Mr. Frost published his edition in the "Bibliotheca Classica," and Messrs. Church

and Brodribb their translation. Last year appeared Prof. Holbrooke's edition (reviewed in the ACADEMY, March 21, 1883), and now the "Clarendon Press Series" contains the first instalment of another scholar's text and commentary. Mr. Furneaux' work is meant for more advanced students than that of Prof. Holbrooke; it gives more reasoned opinions on passages, fuller explanations of the text, and larger lists of references. Like Mr. Watson's *Selection from the Letters of Cicero*, in the same series, it contains also an Introduction so full as to serve for a thorough historical setting to the text.

Pupils of the late Mr. T. F. Dallin will be glad to hear that some of the work of that gentleman, who had undertaken to edit part of the *Annals* for the Delegates of the Oxford University Press, is embedded in Mr. Furneaux' notes. The actual editor comes to his task well equipped. His commentary shows familiarity with all the best of the matter which the erudition of Germany offers to the curiosity of England. His use of Draeger, his citations of Wilmanns, the *C. I. L.*, Mommsen, Marquardt, and Friedländer, leave little to be desired. But he has used a sound judgment of his own, too; and the result is an extremely helpful and suggestive commentary. The very condensed character of the information which Tacitus gives us, for instance, in book iv. 5, 6, makes those chapters a severe test of an editor, and students must be grateful to one who explains the technicalities and fills out the allusions so successfully as Mr. Furneaux. There is some further curious matter about the race or origin of the men in the *cohortes praetoriae* to be found in Oscar Bohn, *Ueber die Heimat der Prätorianer*; but it is likely that Mr. Furneaux has seen this pamphlet, and passed over its contents in the exercise of a discretion for which no one can blame him. We should, however, like to add Mr. J. R. Green's interesting paper on Caprea to the other authorities given on iii. 67.

The text adopted is, in the main, that of Halm. We cannot help thinking—though it is, of course, no part of Mr. Furneaux' work—that in the constitution of a text too much deference may be paid to reasoning. For instance, the MS. reading in iii. 49 is *Clutorium Priscum*. This is often—and, we think, rightly—printed *C. Lutorium Priscum*, for Dio "gives the full name as Gaius Lutorius Priscus." But against this positive evidence Ritter and Halm retain the form *Clutorium*, because "it would be unusual for Tacitus, in speaking of a somewhat obscure person, to mention him twice by three and thrice by two names." The name *Clutorius*, however, is certainly known from inscriptions to have been a Roman name. Inscriptions might, perhaps, be invoked again to settle between the readings *Celendris* and *Celenderis* in ii. 80. The Athenian tribute-lists (*vide Köhler, Urkunden u. Untersuchungen zur Gesch. des delisch-attischen Bundes*) have the form *Κελένδεψς*.

Mr. Furneaux' Introduction gives to a recent attempt to prove that the *Annals* were forged in the fifteenth century the unnecessary honour of a regular refutation, in which he puts together many curious confirmations furnished by epigraphy or numismatics to passing phrases or minor incidents of the text.

The other sections are a very valuable summary of what is known on the constitution and circumstances of the early principate. The only fault we can find with it is that it is too faithful to known facts; it is not always easy to ascertain the author's own views, and, without some little infusion of a personal view, a discussion, and still more a *résumé*, is apt to be dry. With Mr. Furneaux' dissent from Mommsen's theory of the dyarchy of Emperor and Senate, if he does dissent from it, we heartily agree. Dr. Mommsen's *Staatsrecht* contains the statement of his position; but we find in it nothing to override the *de facto* evidence for an unrestrained despotism at Rome from the time of Augustus. When we see the emperors allowing themselves violent acts with no fear of interference on the part of the Senate, enjoying undivided and perpetual generalship, bestowing *civitas*, arranging elections practically at their pleasure, stamping their image on money, interfering uninvoked with the disposal of the Senatorial provinces, besides disposing unquestioned of the *provinciae imperatoriae* and the corresponding funds, it is hard to see that there is much left for the other half of the dyarchy. We admire the ingenuity shown nowadays in finding an appropriate ticket, its *potestas* or *imperium*, for each despotic act or privilege; but we can only say that this is indeed *scelera nuper reperta prisca verbis obtegere*. Mr. Furneaux' view seems expressed with hesitation. "The duality of government is thus shown to be fictitious," he says on p. 81; but on p. 75 we read that "The early *princeps* has no such monarchy as that of Diocletian or Constantine." Probably not.

The language of Tacitus is very carefully annotated by the help of the lexicon of Gerber and Greef, and of other German sources indicated in Mr. Furneaux' Preface. But we cannot help wondering whether at the bottom of some of the foreign work might not be found the solid verbal Index affixed by Mr. Horner, of Emmanuel College, Cambridge, to his handsome old edition of *Taciti Opera* (1790). Mr. Furneaux, if we are not mistaken, has not relied entirely on such authorities. His illustrations often seem those of a man well read in Augustan and some pre-Augustan and later writers, illustrating afresh for himself, and that very appositely. At all events, the reader is enabled to see clearly where a thought is borrowed or where a phrase comes from a poet, and to trace a slovenly construction or loose senses of words from carelessness in the Golden Age down to imitation in the Silver Age. Notes are specially required on Tacitus to show where the author is using technical words loosely, and where with a strict precision, which precision has in some cases only been cleared up by inscriptions. Thus inscriptions justify the *tricensa aut quadragena stipendia* of i. 17, which might have been thought rhetorical. Mr. Furneaux points out the exact propriety of the word *obvenisset* (*i.e., sorte*) in iii. 33, for the proposal there could only apply to Senatorial provinces, which were assigned by *sors*, the Senate having no authority over Caesar's. This kind of information he furnishes abundantly, though we could have wished for a note, too, on the use of *tributum* in ii. 42, 47.

We have marked several passages in which

we dissent from Mr. Furneaux' interpretation, but have only space for one or two. It is tantalising to have no reason given for departing from the old explanation of *promptam possessionem*, &c., in ii. 5. Orelli and Prof. Holbrooke understand it to mean that it would be easy, if Germanicus took his army by sea, to seize a position in Germany without the knowledge of the enemy; but Mr. Furneaux, following Nipperdey, but without argument, takes the words of the sea itself—"it was an element which they could readily occupy, and was unfamiliar to the enemy." In ii. 36, *domus*, which he takes of family connexions, might at least possibly be understood of the *numerus liberorum*, comparing c. 51. In iii. 3 we do not see why the description of Antonia as *Tiberio et Augusta cohabitam* "must be" equivalent to *Tiberii et Augustae exemplo*. The passages in the Introduction to which Mr. Furneaux refers us support the construction and the simpler sense of "kept at home by Tiberius and Augusta."

FRANKLIN T. RICHARDS.

SOME ARABIC BOOKS.

PROF. DIETERICI'S text of the so-called Theology of Aristotle—*Die sogenannte Theologie des Aristoteles*: aus arabischen Handschriften zum ersten Mal, herausgegeben von Dr. Fr. Dieterici, Professor an der Universität Berlin (Leipzig: Hinrichs)—is a useful contribution to our knowledge of the philosophical works which influenced the great Arab and Persian intellectual movements of the ninth and tenth centuries. The book is, of course, not Aristotle's, but it is not therefore unimportant. Every work which played a part in the learned discussions of the time of the earlier Abbaside Khalifa—the "Theology" appears to have been translated from Greek into Arabic in 834-43, and El-Mu'tasim—deserves the attentive study of the historian of Arabian civilisation. The translator of the tracts of the Ikhwan es-Safa, or Brothers of Purity, is the right man to deal with a book to which they refer by name, and which must have had its effect upon their doctrine. Like much of the philosophic speculation which attracted these early Arab and Persian enthusiasts, the Theology of pseudo-Aristotle is of a Neoplatonic cast. A paraphrase was published at Rome in 1519 under the title "Sapientissimi Aristotelis Stagiritae Theologia sive mystica philosophia secundum Aegyptios noviter reperta et in Latinum castigatissime redacta," and the work was reprinted by Carpentarius at Paris in 1572.

Ueber Leben und Werke des 'Abdallah ibn al Mu'tazz. Von Otto Loth. (Leipzig: Hinrichs.) This is the late Dr. Loth's *thema*, or "promotionsabhandlung," extracted by Dr. August Müller from the *Acts of the Philosophical Faculty of Leipzig*. It was worthy of a wider audience, and Dr. Müller has done well to edit it, and to prefix a few words on Loth's work and life. The essay itself begins with an interesting sketch of the times in which Ibn-el-Mu'tazz, the royal poet, and for a brief moment Khalif himself, occupied so prominent a place. A pupil of El-Mubarrad and Tha'lab, Ibn-el-Mu'tazz was well trained for such poetical composition as was the *vogue* in the days of the Baghdad Khalifate; and his temperament fitted him for his place as boon companion, laureate, and friend of El-Mu'tadid, on whose Court his poems throw an interesting light. His characteristics as poet are well set forth by Dr. Loth in the second part of the treatise, and a selection of his poems, chiefly in praise of wine, serves to corroborate the writer's views. Ibn-el-Mu'tazz

was, however, a versatile genius, and wrote a book of tropes, a history of Arabic poetry, a compendium of the art of song, and many other works, chiefly on literary criticism. The monograph is interesting and thorough, and introduces the reader to a pleasing and notable character in Eastern history and literature.

THE Rev. Anton Tien's *Egyptian, Syrian, and North-African Handbook* (W. H. Allen) looks to us like a reprint of an old Crimea book, but this may be merely the result of the very antiquated manner in which it is arranged. The book will be utterly useless to the British forces, civilians, and residents in Egypt, for whom it is intended. Nobody could possibly make out the pronunciation of the words from the spelling here employed. Who would guess, for example, that "itune" is to be pronounced "itneyu," or that "koll youm" should be spoken "kull yome"? Not only are the Arabic words (which are given only in Roman characters) so written that they cannot be properly pronounced, but the words are often wrong. A peninsula is not "gazirah" (where, by-the-by, there is no indication that the accent is on the second syllable—*gezeera*); ice is not "bouz," but "thalg"; study is not "dars," but "dirasa"; a chair is not "kirseh," but "kursy," in Egyptian Arabic; pepper is not "foolfol," but "filfil"; a bedstead is not "kerewet," but "sereer"; a railway station is not "almanzal," but "mahatta"; a train is "katr," not "zeyl"; an engine-driver is "sawak," not "tsarkji"; a rope is "habl," not "salbi." Nobody calls a nobleman "Shah-zadeh" in Egypt, or a road "iddiroob." In fine, if the book were ever of any use, it would be in Syria; and even there it would not be worth its room in one's pocket, though it measures only $5\frac{1}{2} \times 4 \times \frac{3}{4}$ inch.

SCIENCE NOTES.

A CONFERENCE of the Society of Telegraph Engineers and Electricians will be held at the International Health Exhibition on Friday next, July 4. At 11 a.m. Mr. R. E. Crompton will read a paper on "Electric Lighting in relation to Health," and at 2.30 p.m. Mr. W. H. Stone will read a paper on "The Physiological Bearing of Electricity on Health."

THE current number of the *Proceedings of the Geologists' Association* contains a variety of interesting papers, among which may be singled out, as quite novel, one by Prof. Rupert Jones, in which he describes, from a geological point of view, the various polished stones exhibited in the antiquarian departments of the British Museum. A great amount of information is pleasantly conveyed concerning the granites, syenites, and diorites of the Egyptian figures; the alabaster, or gypsum, of the Assyrian bas-reliefs; and the marbles, porphyries, and other stones of the Greek and Roman sculptures.

WE have also received:—*Life, Function, Health: Studies for Young Men*, by Dr. H. Sinclair Paterson (Hodder & Stoughton); *Death and Disease behind the Counter*, by Thomas Sutherland (Kegan Paul, Trench, & Co.); *The Guild of Good Life: a Narrative of Domestic Health and Economy*, by Dr. Benjamin Ward Richardson, "The People's Library" (S. P. C. K.); *Homely Hints on Health*, by Mrs. W. T. Greenup (Marcus Ward); *What to do and How to do it: a Manual of the Law affecting the Housing and Sanitary Condition of Londoners*, issued by the Sanitary Laws Enforcement Society (Kegan Paul, Trench, & Co.); *Health Studies*, by Dr. H. Sinclair Paterson, Cheap Edition (Hodder & Stoughton); *Series of Diet-Rolls for Special Diseases—Diabetes, Gout, Dyspepsia*, by Harvey J. Philpot (Sampson Low); &c., &c.

A GREAT number of books dealing more or less closely with health have accumulated on our table. Foremost we would mention seven fresh handbooks issued in connexion with the International Health Exhibition (Clowes), among which *Health in the Village*, by Sir Henry Acland, is conspicuous both for its literary merit and for its abundant illustrations. In the same series Capt. Shaw treats of *Fires and Fire Brigades*, Mr. Sept. Berdmore of *The Principles of Cooking*, Surgeon-Major Evatt of *Ambulance Organisation*, and Dr. Atfield of *Water and Water Supplies*.

PHILOLOGY NOTES.

THE next volumes in Messrs. Macmillan's "Classical Series" will be Xenophon's *Oeconomicus*, edited by the Rev. Dr. H. A. Holden, with a lexicon; and Ovid's *Metamorphoses*, Books XIII. and XIV., edited by Mr. C. Simmons.

THE current number of the *Journal of Philology* (vol. xiii., No. 25) contains a third portion of Mr. Henry Jackson's elaborate examination of "Plato's Later Theory of Ideas," dealing with the *Timaeus*; "Notes on Latin Lexicography," by Prof. Nettleship and Mr. F. Haverfield; and a first instalment of Bentley's notes on Books I. to VI. of the *Iliad*, transcribed by Messrs. Aldis Wright and Walter Leaf from a MS. in the library of Trinity College, Cambridge.

THE first number of the *Journal of the Asiatic Society of Bengal* for 1884 (vol. liii., part i.) contains the following articles:—"The Trade Dialect of the Naqqash, or Painters on Papier-maché, in the Panjab and Kashmir," by Capt. R. C. Temple; "Timberombi, a Nicobar Tale," by the late F. A. de Roepstorff; "The History of Religion in the Himalaya of the North-west Provinces," by Mr. E. T. Atkinson; and "The Psychological Tenets of the Vaishnavas," by Dr. Rajendralala Mitra.

WE quote the following from the *New York Nation*:—

"The continued deciphering of the collection of papyri with which the literary zeal of Herr Theodor Graf and the munificence of Archduke Rainer have enriched the Imperial Austrian Museum more and more reveals the vastness of that antiquarian treasure. The scientific examination is carried on in the Egyptian division by Dr. J. Krall; in the classical by Dr. K. Wessely; and in the Irano-Semitic by Prof. Karabacek. The twenty papyri belonging to pre-Christian times include a letter in hieratic style almost three thousand years old, a funerary tableau containing the well-preserved image of the dead Amasis, with hieroglyphic legends, and a mathematical writing in demotic characters. The Coptic pieces number about one thousand, all the three dialects being represented. There are some interesting new fragments of the Bible version in the Central-Egyptian dialect. A masterpiece of Alexandrian calligraphy contains a hitherto unknown speech against Isocrates. There are fragments of poetic, dramatic, philosophical, and patristic writings, and a *Metanoia* ('Repentance') of the beginning of the fourth century, which is perhaps the oldest Christian MS. in existence. Official documents issued under the Roman and Byzantine emperors, from Trajan to Heraclius, are exceedingly numerous. The hundreds of documents in Pehlevi, written on papyrus, parchment, or skin, are still more interesting. One of them, composed during the Sassanian occupation of Egypt in the time of Heraclius, is expected to furnish an important key for Pehlevi decipherments. Of the Arabic papyri, upwards of a thousand have been read by Prof. Karabacek. The oldest dates from the fifty-fourth year of the Hegira, another from the ninetieth. No equally ancient Islamic documents, supplied with dates, have hitherto been known. The Arabic collection also embraces upwards of 150 writings on cotton-paper, some dating from the beginning of the eighth century—that is, from the very time of the invention of this writing material."

MEETINGS OF SOCIETIES.

ROYAL ASIATIC SOCIETY.—(Monday, June 16.)

SIR WILLIAM MUIR, President, in the Chair.—Prof. Terrien de La Couperie read a paper on "Three Embassies from Indo-China to the Middle Kingdom, and on the Trade-routes thither, Three Thousand Years Ago." During the first years of the reign of 'Tch'ing, the second king of the Tchen dynasty, about 1100 B.C., three embassies came to him from Indo-China, before his power was firmly established to the south of the Yangtze Kiang. These were, really, travelling parties of merchants, who had heard from the tribes of West and South China, who had helped the Tchen to overthrow the preceding dynasty, of the great wealth of the new rulers. The original record of these visits was, probably, destroyed in one or other of the five great fires in which most of the historical literature of China perished. Only a few fragments of information about them have survived, and these in a much altered state. Curiously enough, these disastrous alterations have been caused chiefly through the conflict of the rival schools of Confucius and Lao-tze, the result of which was that the traditions were amended and completed by the addition of marvellous circumstances, or by the attribution to the earliest period of happy and glorious events similar to those of later times. One of such events would have been the arrival at Court of foreigners from distant regions. The three embassies were (1) that of merchants from the Nili, or Norai country, north of Burma, by the Bhamo road; (2) that of merchants from the Kudang country, in the South-west of Yunnan, bringing monkeys, the geographical position and the details of the story showing the existence of Karen tribes in Northern Burma and of Dravidians in the North-east parts of India; (3) that of merchants from Yueh-shang, or Cochinchina, who are said to have been sent back. At the close of his paper, the Professor passed in review six trade-routes between India, Cochinchina, and China previous to the Christian era. Of these, two are important—viz., the one through Assam to India, and the other to Tung-King by the Red River. It was by the latter that the sea-traders of Kattigara (Hanoi) heard of the important trading State of Tsen (in Yunnan), this name being, in fact, the antecedent of that of China.—Dr. Theodore Duka exhibited forty pieces of Tibetan printed books, or MSS., which the late Alexander Csoma di Körös gave, in 1839, to the Rev. S. C. Malan, then secretary of the Asiatic Society of Bengal, and which this gentleman has just presented to the Hungarian Academy of Sciences at Buda-Pesth. Dr. Duka has been for many years past collecting authentic data for a biography of this eminent Hungarian scholar, as, hitherto, little has been known of him, and very erroneous opinions have been promulgated with regard to his philological researches.

SOCIETY FOR PRESERVING THE MEMORIALS OF THE DEAD.—(Wednesday, June 18.)

THE second annual meeting of this society was held, under the presidency of the Bishop Suffragan of Nottingham, in the rooms of the Royal Archaeological Institute.—In opening the proceedings the Chairman congratulated the society on its steady advance. They had now over six hundred members. Their work was valued by the poor as well as the rich, for the poor had quite as keen an affection for the memorials of their dead as any other class in society.—The Report, which was read by the Secretary (Mr. Vincent), showed that by the exertions, directly and indirectly, of the society several well-known monuments, &c., had been replaced in their proper positions, from which they had been removed by careless "restorers." Among other instances cited were the restoration of the tomb of Lord Dacre in Saxton churchyard (by the Earl of Carlisle); the replacement of Dean Cannon's mural monument near its original place in Westminster Abbey; the tomb of Morant, Essex's historian, renovated; the Deane monuments at Great Maplestead, for which £17 towards £50 is promised for preservation from absolute decay; the De la Beche effigies at Aldworth, the preservation of which is under consideration; at Feckenham, the Culpeper monument; at Milford,

Hants, an important case of removal of memorial slabs is still in hand; intervention in the removal of the tomb of the great Countess of Cumberland at St. Lawrence's, Appleby; at Lusk, in Ireland, the Barnewell tomb, for the preservation of which the council desires funds. It was also stated that the tombs of Mrs. Siddons, of Banks, of Nollekens the sculptor, and of Haydon the painter, in Paddington churchyard, were to be repaired.—Several letters had been received explaining non-attendance. Among them was one from Mr. Henry Irving, who forwarded a contribution to the funds of the society. Another was from a member of the Darwin family, who wrote that the Darwin monuments in Breadsall church, which had been removed unknown to the family, have been restored to their proper places, after eight years' displacement, entirely owing to the exertions of the society and the publicity given to counsel's opinion on the law as to monuments. Several other instances of the restoration of interesting monuments were given, and a resolution was passed—"That the meeting hereby expresses its great satisfaction at the successful progress of the society, and confidently believes that its efforts to preserve memorials of the dead, which serve as illustrations of national history, will be followed by increasing support and the means of carrying out the objects it has in view in all parts of the United Kingdom."

SOCIETY OF ANTIQUARIES.—(Thursday, June 19.)

C. S. PERCEVAL, Esq., Treasurer, in the Chair.—Mr. Freshfield gave an account of the palace of the Greek emperors at Nymphio, near Smyrna, which was built by Michael Palaeologus during the rule of the Courtenais. It was during Michael's reign (1261) that Constantinople was retaken. The central hall of the palace only is left. Not far from these remains there is a bas-relief cut in the rock, which is one of the images of Sesostris mentioned by Herodotus. It does not, however, stand on the road from Smyrna to Sardis, as supposed by some travellers, but on the road from Ephesus to Phocaea.—Major Cooper Cooper exhibited some fragments of clay furnace bars and post-Roman pottery found near Luton. Ox-bones accompanied the pottery.

PHILOLOGICAL SOCIETY.—(Friday, June 20.)

PROF. SKEAT, President, in the Chair.—A paper on "Irish Gaelic Sounds" was read by Mr. James Lecky. The pronunciation described was that of Mr. Thomas Flannery, a Celtic scholar resident in London, but a native of Connaught. Mr. Lecky read and analysed a list of 116 key-words, exemplifying the elementary sounds and their combinations. The visible speech symbols with which it was proposed to identify these sounds were given, and a Roman transliteration. At present, the phonetic distinctions in Irish are extremely numerous and minute. The so-called "slender" effect of certain consonants, several of which were then described for the first time, was due to three different modes of vocal action, with reference to the "front" part of the tongue. Criticising current views respecting the analysis of the broad *t* and *d* in Irish, Mr. Lecky thought that the peculiar quality of these consonants was not necessarily connected either with the dental or interdental position, but was due rather to the extreme flatness and sideward spreading of the tongue. This formation was also found in the broad *m* and *ll*. There are several obscure vowels, somewhat resembling the English *err*. In the mixed position there are four series of vowels—two rounded and two unrounded. Nasality is much weaker than in French, but affects consonants and diphthongs, as well as simple vowels. Specimens of spoken Irish in prose and verse were given in phonetic spelling, and were read. The study of the modern language was described as greatly hampered by the unhistorical and unetymological character of the native spelling. Ten letters, *a, j, k, e, g, v, w, x, y, z*, though nearly all of them might be usefully employed, were absent from the Irish alphabet. The remaining eighteen letters were totally inadequate to symbolise a system of sounds so extensive and symmetrical as that which the language now possesses. Quantity was indicated by an acute accent, which in some

founts of type was not provided. Besides these defects of material, Irish spelling was extremely irregular, and filled with silent letters. This unphonetic orthography must be reckoned among the causes which were hastening the extinction of the language.—Mr. Sweet, who is at present in Germany, sent a communication dwelling on the importance of having the Irish dialects analysed and recorded while they were yet spoken. They were valuable (1) in themselves on account of the extreme delicacy of their phonetic structure; (2) as showing the sound-changes through which other languages, such as French and English, had passed in prehistoric times; (3) as the natural key to the forms, idioms, and phonetic laws of Middle and Old Irish.—Mr. Ellis said that a description of Irish sounds was especially useful on account of the irregularity of the native orthography. He thought Irish spelling worse than English. He also urged the necessity of comparing Irish sounds with those of the Slavonic and Scandinavian languages.—Prof. Rhys said that, hitherto, Celtic philologists had too much neglected the earliest and the latest stages of Irish—the ancient inscriptions and the modern dialects. Herr Zimmer, however, paid more attention to the phonetics of Irish than his predecessors. Nothing was being done in Ireland to investigate the modern speech. A Welshman in learning Irish would find the idioms familiar enough, and could guess his way through a great part of the vocabulary. But he would encounter a difficulty in the sounds, owing to the large number of *mouille* or "slender" consonants, which did not exist in Welsh.—Mr. Furnivall said that the Philological Society would be glad to receive as members all Celtic students, and to learn the results of their researches.

FINE ART.

GREAT SALE OF PICTURES, at reduced prices (Engravings, Chromos, and Oeuvres), handsomely framed. Everyone about to purchase pictures should pay a visit. Very suitable for wedding and Christmas presents.—GEO. REES, 115, Strand, near Waterloo-bridge.

The Art of the Old English Potter. By L. Solon. (Bemrose.)

It is somewhat strange that it should have been left to a foreigner to do justice to the art of the Old English potter. The subject has no doubt engaged the attention of Englishmen. The science and history of it have been carefully investigated by the late Sir Henry de la Beche and Mr. Trentham Reeks in their admirable handbook to the collection in the Geological Museum; and Mr. Llewellyn Jewitt has taken great pains to gather together information, and his *Ceramic Art of Great Britain* is a mine of material, archaeological and documentary. But the artistic and the human aspects of the art were left pretty well alone until the publication of this beautiful volume. It is partly, perhaps, from their modest estimate of the beauty and skill of their ancestors' work of this kind that Englishmen have hesitated to make it a subject of artistic study. The achievements in earthenware of Greece and Italy, of Persia and Damascus, of France and Germany, nay, even of the ancient Peruvians and the modern Kabylese, and the splendours of porcelain from China to Chelsea, have presented attractions which have overwhelmed the sombre-coloured, ill-potted, and uncouth tygs and posset-pots of early England, primitive not only in shape, but in decoration. When such collections have been made as those of Col. Enoch Wood and Mr. Willett the sight of them, with their rude attempts at portrait, their doggerel rhymes, and general want of refinement and aesthetic feeling, has suggested material for social and political history rather than for a treatise upon art. In a word, till we

come to the middle of the eighteenth century and Wedgwood, the "Art" of the Old English potter is to most eyes most conspicuous by its absence.

Here, where it would be the tendency of ordinary writers on art to begin, M. Solon ends, judging that at this period all that was most native and (from the peculiar point of his study) interesting had ceased. The *mécanique* had been perfected; the decorations had become exotic, if exquisite; and the Old English potter, with his centuries of sincere and home-bred labour, was finally dead and buried in the material of his art. How M. Solon came to be interested in this extinct species of his own race he himself tells us. Having transferred his services from Paris to Stoke, he, a stranger without many companions, was accustomed, after the hard labours of the week, to spend his Saturday half-holidays in taking long walks. Having exhausted all the ins and outs of the neighbourhood, his interest in these excursions began naturally to flag, till one day he discovered, on peering through the window of a cottage, a new thing—indeed, two new things. What made this discovery the more attractive was that they were new things in pottery, the art in which he had spent his life, and (we, at least, may add) achieved the highest distinction. It was their strangeness, probably, rather than their loveliness which arrested his attention, for they turned out to be two pieces of old salt glaze ware, a curious ware of a dull white, with a smeary glaze often forced into remarkable shapes, and decorated with elaborate ornament by means of pressure in a mould. These two pieces were promptly acquired, and became the nucleus of a collection and the germ of the present book. His walks regained their interest now, for he had an object; the chase of china and pursuit of pots became a weekly sport. He not only collected, but studied; and, when he made a prize of which he was unusually proud, he drew it for the admiration and envy of his brother huntsmen. Of the drawings, no less than of the study, we have ample and delightful evidence in this magnificent volume, illustrated with numerous etchings of a quality which is rare indeed. What the late Jules Jacquemart did for Nankin and Dresden, M. Solon has done for "tortoiseshell" and "Toft."

As a writer of English and as an etcher M. Solon has achieved success, as it were, at a blow. He may be as modest as he pleases as to his composition, but no revision of proofs by English experts could account for his pleasant style or command of the language. His birthplace has not affected the manner of his book, and its matter has gained not a little from the author's knowledge and experience of foreign wares. Although the essays of which the book is composed do not pretend to be exhaustive, they contain a fairly complete history of the subject, with valuable illustrations and comments which are not to be found elsewhere; and the reader after one perusal of their pages will have gained, easily and pleasantly, a knowledge of the different kinds of Old English pottery which he would otherwise have to extract with much labour from various sources. More than this; he will probably increase not a little his respect and admiration for the Old English potter and his art.

The latter is, perhaps, the most desirable result of this book, which I hope will be reproduced in a cheaper form, for indigenous art in England is comparatively so little studied that many are scarcely aware of its existence. If, as is usually taken for granted, there is very little, and this little is of poor quality, the less can we afford to neglect it. But there is a world of human nature, if not of art, in these old cups and dishes. Each one tells its tale of domestic gathering and genial festivity, of feasts and christenings, of sorrowful leavetakings and merry meetings. There is a social and national spirit still lingering about the parting cups with their two handles, and the loving cups with many, about the mugs "published" in rejoicing at a victory, and the baking-dishes with the portrait of King Charles or King William, which is scarcely to be detected in the pottery of more "artistic" nations. But they have their "artistic" joys also—the rich harmonies of brown and yellow in ancient tye, the delicate linen-like texture of the salt glaze, the elegant shapes and fine substance of the Elers ware, and many a bold and *naïf* essay at decoration. They have also the qualities of freshness, of appropriateness, of simplicity, of sincerity; and these are qualities which become more and more precious to all true lovers of art.

How much of interest M. Solon has found in these old-fashioned products may be seen in the vigour with which he has drawn them, and the care which he has taken to reproduce their peculiar qualities of surface. He has made his point, with a skill which is sometimes marvellous, show us how the light falls on the rich, treacley glaze of the old brown earthenware and the dull, fine body of Elers. He has made us feel not only the thickness, but the consistency, of the different wares; he gives us the smoothness of "slip" and the peculiar sharpness of an ornament cut with a metal mould. A tall mug of white salt glazed ware, embossed all over with low reliefs, is one of the most noticeable of these technical triumphs. COSMO MONKHOUSE.

THE ART TREASURES OF TOURNAI.

Tournai et Tournaisis. Par L. Cloquet. (Bruges.)

PROBABLY very few Englishmen in these days of rapid travelling ever think of stopping anywhere between Calais and Brussels, yet there are several places of interest on the road well worth visiting, none perhaps more so than Tournai, which is one of the oldest cities in Belgium, having been founded in the reign of Nero. Its cathedral (1066-1325), by far the finest in Belgium, is a monument of the first class, and, with its five lofty towers, presents a most picturesque appearance. It is rich in sculpture and works of art, first and foremost among which is the splendid shrine of St. Eleutherius (1247), certainly unsurpassed by any contemporary specimen of the goldsmith's art. Two other shrines, a very early reliquary cross, several carved ivory plaques, chalices, monstrances, a fine piece of tapestry, woven at Arras in 1402, some interesting vestments (among which is the chasuble worn by St. Thomas of Canterbury during his stay at the abbey of St. Medard), and a noble series of brass lecterns and standard candlesticks offer a rare treat to the artist and ecclesiologist. Of the parochial churches five at least are of considerable interest; while the belfry tower, several of the

houses (two of which date from the commencement of the thirteenth century), a fine bridge over the Scheldt of the thirteenth century, and Henry VIII.'s tower are well worth visiting, as also the public library, picture gallery, and museum.

Strange to say, there was, until now, no good local Guide. The present volume, evidently the result of careful research, will be most welcome to those who visit the locality. The descriptive portion is preceded by a brief historical notice of the town, occupying twenty-five pages, and by an excellent sketch of its art history. The typography of the book is fairly good; we must, however, take exception to the bastard Gothic used for the inscriptions, which is most painful to read. It is well illustrated with near upon a hundred cuts, including ground plans of the churches. The ivory plaque in the Fauquez Collection, representing the death of the Blessed Virgin (p. 96), was, however, not worth reproducing, as it is most certainly a forgery; indeed, several of the other ivories in the same collection have a very suspicious appearance. The value of this handbook would be much enhanced by the addition of a good index—a want which we hope will be supplied in the next issue.

W. H. JAMES WEALE.

THE ACQUISITIONS OF THE BRITISH MUSEUM FROM THE CASTELLANI SALE.

THE antiquities recently purchased for the British Museum at the Castellani Sale in Paris consist chiefly of bronzes and gold ornaments. Among the ornaments are several very delicate and exquisite examples of Etruscan work in gold, some specimens of the best Greek taste, and one or two illustrations of how the glitter of precious stones prevailed over design and workmanship in later times. The series of bronzes includes four *cistae*, such as were used by ladies to hold articles of toilet. Of the designs incised on these four *cistae*, two are specially interesting. The one appears to represent the race of Atalanta, whom the Etruscan artist here arms with a short sword, which looks very dangerous should she overtake Hippomenes; the presence of a Victory on his side indicates the effect of the apple which he holds in his hand as he runs. But there are several other figures and groups of figures in the composition which it is difficult to connect clearly with the legend as it has been handed down. It would not be altogether strange if the Etruscan artist, when he had used up the figures ordinarily employed for this subject, and still had some space left on his *cista*, had filled it in with attractive figures from quite different designs. One of these figures, an old man leaning on his staff, looks as if drawn from the east frieze of the Parthenon, in particular from a figure of which only a cast now remains. The Etruscan artist, while trying to be true to his Greek models, generally ended in infusing into them a good deal of his North-Italian nature—a rough expressiveness which the use of Greek models never wholly expelled. Even figures which at first sight appear to be purely Greek in the drawing reveal, on close examination, this North-Italian element. The other *cista* to which we have alluded is particularly interesting from its being one of the very few representations of strictly Roman legends. On the lid of the *cista* is engraved a scene, in the centre of which stands King Latinus in the act of accepting Aeneas (on the left) as the successful suitor of his daughter Lavinia (on the right). The dead body of Turnus is being carried away on the left; Amata rushes away frantically on the right; in the foreground lies the river god Numicius, with a thick bunch of reeds in one

hand, and with long, sluggish limbs. At his feet reclines a nymph, whom Brunn (*Annali dell' Inst. arch.*, 1864, p. 356) identifies as the nymph of the *fons Juturnæ* (see the engraving in the *Monumenti dell' Inst. arch.* viii., pl. 7). At the head of Numicius reclines a satyr. With this explanation of the scene on the lid, there is no difficulty in understanding the terrific battle on the body of the *cista* as the battle which preceded the death of Turnus at the hands of Aeneas. It seems very probable that the date of the *cista* may be assigned to the latter part of the fourth century B.C., and we have thus in it an illustration of the legend which Virgil found ready to hand concerning the Trojan origin of Rome.

The Castellani purchase includes also a number of curious objects of toilet use found in *cistæ*; two mirrors with incised designs, one of which has just been published in the continuation of Gerhard's *Etruskische Spiegel*; a mirror case, with a design in relief, representing Ganymede carried off by the eagle; two draped statuettes of female figures slightly archaic, and characterised, as usual, by much of the grace of the Greek models from which they had been studied, and not a little of the rough expressiveness of the native Etruscan spirit; and, lastly, a bronze axe-head made to be dedicated to the goddess Hera, and bearing an archaic Greek inscription to that effect.

From the Castellani Sale in Rome, of which an account appeared at the time in the ACADEMY, the British Museum obtained, among other things, two gold rings, with designs in *intaglio* of very unusual beauty, the one representing a figure on horseback, the other a female head.

THE FOUNTAINE SALE.

THE third day of the Fontaine Sale was memorable as the occasion of its crowning extravagance, for the last object of art offered for competition on that afternoon, or rather on that evening—for the auctioneer was unusually slow—was the large oval dish of coloured Limoges, representing a Feast of the Gods with portraits of a French monarch of the time and of his relations and of his most celebrated mistress. The work, which was undoubtedly of the very finest quality, and which united historic and romantic interest to its charm of beauty, was both signed and dated by the artist who wrought it—Leonard le Limousin. It was put up at we forget exactly what figure, but the biddings were soon among the thousands of pounds; and, after a scene of excitement in which ladies were apparently as much interested as ever was any English lady in a struggle between the rival Eights or any Spanish lady in the most delightful crisis of a bull-fight, the precious dish fell to the bid of seven thousand guineas. Mr. Wertheimer had secured it. A leading newspaper was informed that the purchase was made on his own account, and that Mr. Wertheimer would retain it as he has retained some of the finest pieces in the great Hamilton Collection of furniture; but it appears that the fortunate dealer has since disposed of it—perhaps even when he bought it, was already aware of its eventual destination—and that it has now gone to swell the treasures of the Rothschilds. On the fourth and last day of the sale the most noticeable object was to be found among the small collection of ivories. This was a large and exquisitely carved ivory horn—a miracle of design—worthy to bear upon it the inscription which does actually figure on an ivory casket wrought by a Moor of Spain in the eleventh century: "Beauty has cast upon it a robe bright with gems. There is nothing so admirable as the sight of it. It enables me to bear with constancy the things which happen

in my house." The horn has also been acquired by a Rothschild. It would be superfluous to add that, in the "house" to which it goes, nothing is likely to happen to cause its owner to have recourse to the consolation of its presence.

NOTES ON ART AND ARCHAEOLOGY.

WE are glad to hear that Mr. J. D. Linton's picture of the wedding of the Duke of Albany, which had been laid aside for a time, is now to be resumed, and may probably, on its completion, be shown to the public at a West End gallery, together with the series of five pictures, "Incidents in the Life of a Warrior," the last of which in point of painting, and the first in point of sequence, figures in this year's Royal Academy. To make the display more thoroughly representative of Mr. Linton's art it would be desirable to add some water-colour drawings.

THE Fine Art Society will hold, we hear, during the autumn an exhibition of selected drawings in black and white, to which many of the most noted book-illustrators of the day have been invited to contribute.

MR. ARTHUR EVANS has been appointed Keeper of the Ashmolean Museum at Oxford, in succession to the late Mr. John Henry Parker. We understand that, in accordance with the prevailing tendency of "reform" at Oxford, the duty of lecturing has been imposed upon the new Keeper.

THE July number of *To-Day* contains an article by Mr. William Morris on the Royal Academy and the pictures now on view at Burlington House.

THE Leigh Court Collection will fall under the hammer at Christie's to-day. Without following the example of one of the daily newspapers, which has adopted the course of describing with diffuseness each great collection announced as shortly to be sold, we may mention that the picture sale to-day will be, without doubt, the most important of the season. If the Leigh Court Lionardo is a little doubtful, the Rubens are beyond dispute, and the Claudes almost without rival; and there remain, besides, the agreeable Stothard and a couple of quite genuine and quite vivacious Hogarths.

THE sale of the collection of china, enamels, &c., left by the late Mr. J. Haslem took place at Derby on June 26. It contained many rare and valuable pieces of Old Derby, Pinxton, and other English china. Mr. Haslem, who commenced life in the Derby China Works, and wrote the *History of the Old Derby China Factory*—a volume full of valuable information—attained considerable eminence as a painter of portraits on china and in water-colours, and also as an enameller upon copper. Some of the best and most interesting specimens in his collection were presented by him to the Art Gallery at Derby on its formation. They included Billingsley's "Prentice Plate" and Pegg's "Thistle Plate."

THE pictures "by a group of artists of the French school" now to be seen at the Dudley Gallery do not equal in interest the similar collection of last year; and of sculpture here the only representative is M^{me}. Besnard, who sends some strange and clever, but not very agreeable, experiments in coloured plaster. The most notable work is the portrait of Victor Hugo, by Léon Bonnat, a finely modelled and impressive work. If anything, it is too impressive—too suggestive of Homer, in a frock coat. Here is Henry Gervex's huge "First Communion at the Eglise de la Trinité," which has been "purchased by the State." He has painted with great dash and cleverness this mass of white muslin, and has won what is called a triumph of

technique. Viewed at the right distance, you can make a good guess as to which folds belong to which dress, but we are getting tired of the treatment of "white upon white," which is becoming a common and not very interesting accomplishment. The contrast between the devout faces of the girls as they retire from the altar and those of their interested seniors who have long past "this sort of thing" is almost repulsive. "Such is life," however, and your modern painter seeks no other motive. Some pastels by de Nittis of fashionable life, which are not more extraordinary than the prices at which they are assessed, are worth seeing. Fortunately, the cult of the commonplace and the ugly is not universal, and extends with greater difficulty to landscape-painting. The cattle pieces of Barillon are very good, and the landscapes of Damoye, Barau, Flameng, Monténard, and Jourdain deserve attention. Especially noteworthy are Jourdain's large, uninteresting, but very carefully observed and cleverly painted "Road to Quesnoy," and Damoye's "Spring-time," with its river seen through a fringe of trees. The effect is almost stereoscopic.

MR. HAMPSON THORNTON, of Southport, is publishing a series of etchings from nature from the needle of Mr. T. Greenhalgh, a young local painter, whose work has excited a good deal of interest. As an etcher, Mr. Greenhalgh must be classed among amateurs, but in the prints we have seen there is nothing that can fairly be called amateurish; indeed, considering that experience counts for more in etching than, perhaps, in any other form of art, he has really achieved a noteworthy success.

THE "restoration" of another of the famous Burgundian tapestries at Bern, part of the spoil taken by the Swiss at Grandson and Murten, has just been completed. The work was commenced some years ago by Fräulein Katharina Bühler, the sister of the heraldic artist. Experts say that no one else could have executed the task so skilfully and reverently. Without some sort of "restoration," it appears that the tapestry must have soon fallen to pieces. One of its companions, the tent-carpet of Charles the Bold, was restored in the *atelier* of Frau Carey-Bay about five years ago. These works are judged from their "weft" to have been in part wrought at Arras, on the frontier of the industrial Flanders, and in part at Bruges. They are *en haute lisse*, in wool, interwoven with gold and silver thread, and were made piece-wise and afterwards joined together. The subjects are partly religious, partly historical, and partly heraldic. One of them represents the legend of the "Heiligsprechung" of the Emperor Trajan.

DURING the restoration of the tower of the Stiftskirche at Zurzach, in Aargau, consecrated 1347, it was necessary to take down the so-called "Güggel." In the metal globe on the little turret were found three well-preserved documents, dated 1585. They were folded round with straw, and enclosed in glass. An account of this very interesting church, which stands upon a site said to have been occupied by a church of the fourth century, is given by Prof. R. Rahn in his *History of the Arts in Switzerland*.

THE STAGE.

MR. W. ALBERY's adaptation of "Tête de Linotte"—one of the most marked of recent comic successes in Paris—was brought out at the Criterion a day or two ago with success. Mr. Mackintosh, who was lately at the Court Theatre, has joined the Criterion company, and appears in this piece, while Mr. Wyndham takes the opportunity of enjoying a holiday. Mr. Mackintosh, in leaving the Court, has left a part

in "Play" which was ill-suited to him, and Mr. Arthur Cecil has now taken that rôle in "Play" which he might even earlier have assumed with advantage.

WEDNESDAY next will see the production, at the Avenue Theatre, of the drama by Mr. W. E. Henley and Mr. Louis Stevenson, called "Deacon Brodie."

THE last series of *tableaux* at Lady Freake's were in illustration of Schiller's "Das Lied von der Glocke," and were charmingly arranged by Mr. Carl Haag and other artists. Mr. Clifford Harrison, one of the most natural and agreeable of our "elocutionists"—to adopt an ugly Americanism—read the passages which offered themselves for illustration, and Rombert's beautiful music was sung under the guidance of Mr. Malcolm Lawson. By the choice of "The Song of the Bell," opportunity was given for the display of an order of costume—early German costume—little seen by the frequenters of *tableaux vivants*. Classic dress has hitherto been more popular.

THE management of the Savoy Theatre are making a new departure in the matter of theatrical programmes. They have just ready a little eight-page dainty—a picture chronicle of the Play, by Miss Alice Havers, the chief *tableaux* of "The Princess Ida" being chosen for illustration. A study of Prince Hilarion and his friends Cyril and Florian is first given; then comes a picture of the Princess and a grouping of her fair pupils, which is followed by a series of vignettes in monotone, and characteristic portraits, in costume, of Mr. Rutland Barington and Mr. George Grossmith. At the end the three big brothers, Arac, Guron, and Scynthius, are depicted.

MUSIC.

GERMAN OPERA AT COVENT GARDEN.

"THE FLYING DUTCHMAN" was given at Covent Garden on Friday evening, June 20. This Opera, written during a transitional period of the master's career, has too much of the old style to please those who admire Wagner's later developments, and just enough of the new style to prevent its being enjoyed by ultra-classicists. The work, however, possesses considerable interest for students who care to look not only at masterpieces, the ripe fruits of time and the experience which it brings, but also to watch the first efforts of a great artist, and to follow him as he gradually ascends the hill of fame. If we regard "The Flying Dutchman" as a step above "Rienzi," instead of as a step below "Tannhäuser" or "Lohengrin," we listen to it in the right spirit to enjoy its beauties and appreciate its merit. M^{me}. Albani sang the part of Senta for the first time in German, and gave quite an ideal representation of the loving and faithful maiden. When she is on the stage we forget the brilliant vocalist, the clever actress; it is a real, a living Senta whom we see before us. Herr Reichmann was very satisfactory as the Dutchman, especially in the second act; the presence of M^{me}. Albani probably led him on to do his very best. Herr Oberländer took the difficult and somewhat thankless part of Erik, the discarded lover; apart from the counter-attraction of the Dutchman, his rough singing was sufficient to alienate the maiden's affections. The other rôles were creditably sustained; Herr Noldechen was the Daland, Herr Schroedter the Steersman, and Fräulein Schärnack the Mary. The chorus singing was excellent, and Herr Richter conducted with his accustomed care and ability.

"Die Meistersinger" was given for the fourth time last Saturday afternoon. The singing of the principals was not all that could be desired, but, nevertheless, the piece went smoothly, and afforded, indeed, great pleasure

to the large audience. In our first notice we scarcely did justice to the David of Herr Schroedter. It is a most finished performance; he makes the most of the part, and without exaggeration. Herr Stritt was the Walther.

"Fidelio," the greatest of classical Operas, attracted a large audience on Wednesday evening last. Herr Richter wisely commenced with the real *Vorspiel* to the Opera—that is, with the "Leonora" overture No. 3, an introduction after the manner of Gluck and Mozart and their successors Weber and Wagner. Frau Lugar, from Leipzig, was the Fidelio; she obtained great success with the *scena* of the first act, and she sang throughout with dramatic feeling. What specially impressed us, however, was her earnest acting; in the prison scene, whether in her grief while digging the grave, in her compassion for the prisoner, or in her defiant behaviour towards Pizarro, she was equally admirable. The other rôles were in good hands; Herr Wiegand, except for a lack of tone in his low notes, was a capital Rocco. Besides we would mention Herr Scheidemann (Minister) and Herr Schroedter (Jacquino). Band and chorus were excellent; the performance, indeed, as a whole was most praiseworthy. J. S. SHEDLOCK.

RECENT CONCERTS.

THE fifth concert of the St. Cecilia Society was held at St. James's Hall on Thursday evening, June 19. The stringed band and the chorus were composed entirely of ladies. The singing was good, but truth compels us to say that the players were at times very much out of tune. Mr. Malcolm Lawson, the conductor, will have to consider the best means of promoting the efficiency of the orchestra. We have no objection to a band of ladies, but, if they undertake a task hitherto fulfilled by the male sex, they must be judged with impartiality. We do not, indeed, suppose that they would lay claim to any special indulgence. The programme contained an interesting Hymn by F. Hiller, a solo and chorus from Mr. Stanford's "Veiled Prophet," and some pleasing choruses from Mr. Lawson's "Tale of Troy." The "Song of the Sirens" is very pretty, and it was enthusiastically encored. Miss Mary Carmichael gave an excellent performance of the *adagio* and *allegro* from Bach's Concerto in D minor. Spontini's *Morgenhymne* from "La Vestale" and Schubert's "God in Nature" (two fine compositions) were sung in the second part of the programme. There was also some solo singing, and the serenade from Volkmann's *Suite* for Strings in F.

M^{lle}. Janotha gave another, and last, recital at St. James's Hall last Monday afternoon. She commenced with Beethoven's "Sonata pastorale" (op. 28); we cannot say that we like her interpretation of the first and third movements, but, nevertheless, there was character, feeling, and intelligence about the performance. Bach's Fantasia in C minor was given with wonderful finish, but at somewhat hurried pace. This tendency to hurry was also noticeable in other pieces during the afternoon, as in Chopin's *Polonaise* in C minor, his *Berceuse*, and the "Promenade" of the "Carneval." Mendelssohn's Variations in E flat were beautifully rendered, and the pianist also deserves special praise for her brilliant execution in Chopin's B minor *Scherzo* and for her graceful playing of a *Mazurka* and *Gavotte* of her own. As a pupil of M^{me}. Schumann she naturally interprets Schumann's music in a very satisfactory manner. His *Arabesque* and *Nocturne* in F were, with justice, much applauded. In the "Carneval," with which the programme ended, the "Valse allemande," with the difficult Paganini episode, and one or two other numbers were remarkably well played. There was a very good attendance.

Herr Adolf Friedman gave a concert on Wednesday afternoon, June 18, at Prince's Hall. This vocalist, a baritone, sang pieces by Mendelssohn, Massenet, Brahms, &c. He is more successful in *Lieder* than in operatic or oratorio music; the middle register of his voice is the best. He was aided by several well-known artists, and the interesting selection of vocal music was an agreeable feature of the concert.

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